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**THE PROCEEDINGS  
OF THE  
CONVENTION OF RELIGIONS  
IN INDIA**

**1909.**

**VOL. II.**



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## PREFACE.

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In bringing out this Volume before the public our chief aim has been to see that the views expressed in the theses, which represent the different religious sects in India, have been correctly set forth. To secure this end, the proof-sheets had to be sent, as far as possible, to the theses-writers themselves after the manuscripts had been revised by the Editorial staff of the Convention Committee; this accounts for the rather late appearance of this Volume.

As promised in the Preface to Vol. I, we have made an attempt to give an outline of the evolution of religious ideas beyond India in our Introduction to the present volume. The relation of the Aryan religion to the rest of the religions represented in these volumes has been traced out side by side with their independent growths, from the lives and sayings of the Teachers of the respective religions. But owing to the vastness of the subject and consequent want of space we might not have been able to do full justice to the different systems of religion dealt with. We therefore crave the indulgence of our readers for any short-comings that might have crept into it.

In conclusion the Society beg to offer their heart-felt thanks to the public and the press who have, by their sympathy and support, encouraged us in bringing these volumes to light and special mention should be made, in this connection, of the names of His Highness the Maharaja Bahadur of Durbhanga, His Highness the Maharaja of Cossimbazar and Kumar Narendra Nath Mitra of Calcutta.

CALCUTTA,  
*The 2nd Novr., 1910.* } THE VIVEKANANDA SOCIETY.





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# INTRODUCTION.

## A SHORT ACCOUNT OF THE EVOLUTION OF RELIGIOUS IDEAS BEYOND INDIA.

**W**HILE India had been witnessing powerful religious upheavals from remote antiquity, the other parts of the world have not been wanting in great convulsions of religious thoughts and ideals from times immemorial. The resultant of these movements is the world of to-day. Time has come when a comparative study of these movements is greatly needed to foster a spirit of love and sympathy, broad-heartedness and toleration amongst peoples professing the various creeds. We believe religious conventions will go a great way to bring about this wished-for end and will kindle in the hearts of many a desire to search after truth.

In talking of the religious movements of the past beyond India, we shall have to refer again and again to the dim India of the past\* as well as to the India of more modern times. It must be stated clearly at

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\* "To ascertain the original home of the Aryan race is still a puzzle with antiquarians. It is scarcely safe to proceed on imaginary grounds and set up theories extinguishing the glimpses of light, which are obtainable from ancient records, about the pre-historic period. The Rigvedas which are believed to be the oldest record in existence, do not anywhere mention that the Rishis and the people, who chanted the hymns to the infinite powers of nature, had come from any place, beyond the limits of the so called *Bramhavarla*, between the river Saraswati (Sarsooti) and Drishadwati (probably Caggar or Ghaggar in Ambala and Sirhind) both of which originally flowed from the Himalayas, but are now lost in the sands of the desert in Rajputana. If it were a fact that the Indian Aryans had migrated from beyond the Indus, some reference to their original home (so dear to man) wherever it might have been, would naturally have appeared in the numerous *Suktas* wherein the simple habits and customs of that primitive race have been described with almost childlike simplicity. In most of the oldest



the outset, that at such a distant period, it is impossible to ascertain accurately the dates and birthplaces of those great personages, excepting perhaps of a very limited few, who had been the directors of human thoughts and human activities. Amongst such, it will be possible for us to refer only to a few great names.

Two contrary ideas appear to have been dominating the human mind in its attempts to grapple with the mystery of the Universe. In the one, we discern a recognition of unity as the underlying principle governing the apparent multiplicity and variety in the universe—the One

The two ruling concepts.

Sanskrit Scriptures and epic poems, we find allusion made to the great Deluge, which washed away the older creation except *Baivaswata Manu*, who was saved from the flood in a ship. The *Salaputha Brahmana* of the Rigveda gives an interesting legend about the Deluge and describes how Manu built a ship, at the instance of the Divine Fish, who had apprised him of the approaching calamity and tied her to the horns of the Fish and landed her on the Himalayas, after the flood. According to the Mahabharata, Manu embarked in the ship with the seven Rishis ..... 'the same story is reproduced in the *Matsya*, *Bhagavata* and *Agni Puranas*.' (Dawson's Class. Dic. Hind. Myth.). The *Srimat Bhagabat* has the following Ch. 3. Bk I. '.....when the ocean deluged the earth in *Chakshusha Manantar*, he appeared as a Fish and saved *Baivaswata Manu* in a ship like earth (in miniature).'

According to the Hebrew Scriptures Noah and his family were saved from the Deluge by an ark, which rested on mount *Arrarat*. It thus appears, that two progenitors of the present human race were saved from the deluge by adopting the only possible means of escape from water (viz, a boat or ship) in two different countries.

Unless facts are found to discredit the authority of these oldest records of the human race on the point in question, there can be no doubt that the so called Indian Aryans descended from *Baivaswata Manu*, and had their original home in the south Himalayan tract and extended in the course of time over the rest of the Peninsula, in the same way as the descendants of Noah spread over Western Asia. In the absence of any substantial data, it is idle to speculate that Noah and Manu were identical and the same, a theory which is neither necessary nor tenable. From Manu are derived the words '*Manushya*,' '*Manuja*' and '*Manavā*,' which means man. The word '*man*' itself points to the same origin."

Vide the footnote on the word 'The Aryas' in "A Note on the Ancient Geography of Asia (compiled from Valmiki Ramayan) by Mr. Nobin Chandra Das, M.A.

In the post-Vedic period, Afganistan was also included in the Ancient India.

the root of the many—the One, the only reality. The so-called many are but the infinite ways in which the One is manifesting Itself. But the One is ever One, nothing can take away its character of Oneness or Fullness ; it is *Purnam*, the Whole, the ever Whole—

पूर्णस्यपूर्णमादाय पूर्णमेवावशिष्यते. Regarded from this view point, the so-called world with all its relativities, its joys and sorrows, pains and pleasures, days and nights &c., is but a chimera, and the goal of all human activities is but the realization of man's own identity and inseparable character from this basic Unity.

The second idea is that there are two distinct entities, one being opposed to the other, though each of them seems to be infinite in its own way. All that is good or develops into what is good in creation, proceeds from one of these two entities, while the other is the progenitor of all that is evil and is responsible for the chaos or the disorder that is in the universe. The one is the presiding deity of over all is spiritual ; the other is the supreme ruler of all that flesh is heir to.

We propose to designate the first of these two, as the Aryan idea and the second which recognises a

Aryan and *ne*-Aryan. fundamental duality behind the world system as the *ne*-Aryan idea *i.e.*, the

idea which is not Aryan. Scholars have classified races from philological and other points of view. We have nothing to do with those classifications here.

We do not care much whether the Aryans came from Central Asia or from the Arctic regions, whence they migrated into different lands. On the contrary, it

Philology, not as sure a guide to trace history, as ideas.

is possible that there had been races of different types in different places and in different climates, like the natural divisions of plants and animals in different parts of the earth and that the Aryans were

the original dwellers though not the only dwellers, of the India of the past. It may also be stated that they ventured to travel to the farthest corners of the globe to preach their unique idea of Oneness. We think, philology is not the surest guide to trace the origin of races. Natural religion is essentially a human phenomenon ; so also is speech. If therefore natural religion can be the same everywhere, would it at all be a matter of surprise that words expressing universal human concepts *e.g.*, father, mother, brother &c., should have a striking phonetic resemblance in the different parts of the world? The similarity of many other words might have

**Theories.** been due to the interchange of ideas consequent on the intermingling of races. It seems also plausible that the Aryans, being the first race advanced in power and civilization, became the teachers of other races and this fact can be held to explain a good deal of similarity that is noticeable in the ways in which various peoples try to explain their ideas in language. To us, therefore, the best course is to approach the problem of human classification from the standpoint of ideas, which is perhaps the broadest principle to take one's stand on.

The idea of Oneness is to be found only in the Vedas. Even in the Rigveda sanghita,\* which is only the prayer portion of the Vedas, this idea of Oneness pervades the whole book. There, the Sun, the Fire, and other great forces of nature are worshipped as different personalities. But these personalities, in each and every case have been idealized.

The idea of oneness in the Vedas, Each devotee chose his own ideal and tried to realize the Infinite or the One through his own ideal ; for there was no clash amongst the worshippers of different ideals. There

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\* The Rigveda is, according to most scholars, the oldest record of the Aryans. Some, however, suppose the Sam Veda to be the oldest.

was no fight for tribal gods. The Vedic prayers are not the utterances of the uncultured Aryan peasant bards ; they had far outreached that stage of civilization. Each prayer breathes purity and strength. Each breathes the idea of Oneness. This idea of Oneness has found a clear expression in that memorable text—*Ekam Sat Vipra Vahudha Vadanti* (there is but One, the sages call It variously). The climax is reached in the Upanishads.\* There, we find, for the first time in the whole history of mankind an attempt of the human mind to become one with that which is Truth itself, which is Knowledge itself and which is Infinite (Satyam, Jnanam, Anantam). It is the first attempt of the human mind to lose itself into That which is beyond all limitations and beyond all conditions, before Whose Majesty even time and space vanish into nothingness. Words cannot express It, mind fails to reach It, yet, through thoughts and words, must we struggle to realize this state. Two words—Atman and Brahman—have been used to convey Its meaning.

Thus while, in this period of the Upanishads, the Aryan intellect had been soaring infinitely high, a discordant note, distinct and emphatic, was discernible in certain quarters. It was the voice of Virochana

Virochana and Indra. and his followers, called the Asuras.

Indra and Virochana went out for meditation. Being unable to realize Atman or Self, they both enquired about Its nature. On being explained, Indra understood it to mean the *Unconditioned* and Absolute to be Brahman or Atman and again went out for meditation to realize this ideal. Virochana, on the other hand, took Atman or Self to mean one's own body. So matter and material prosperity, he took to be his ideal. Indra realized that

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\* The Upanishads are the real Vedas. They are called the *Veda-shir* or the head of the Vedas.

everything in the universe as of one substance was one and unchangeable. He became one with Life itself and thus became immortal. Virochana sought for what is mutable and opposed to Oneness and thought in vain that this would lead him to immortality. We find a repetition of the self-same idea even in the Puranas. During the churning of the ocean, the nectar which gives immortality falls to the lot of Indra and the Devas, while the Asuras strive for it in vain. In the story of Indra and

The schism in  
the religious world.  
The Devas and the  
Assuras.

Virochana, we may notice a growing tendency towards a split of opinion in matters spiritual which culminates at last in the formation of two rival parties, one of which comes to be known as that of the Devas while the other under the leadership of the great *Shukracharya*, passed under the name of the Asuras. These two classes originating from a difference of ideas, we have chosen here to designate as the Aryans and the *ne*-Aryans respectively.

It is remarkable that the word *Asura* in the Rig-veda meant sometimes 'strength' and sometimes "the giver of life". It underwent a reproachful meaning after the strife. Probably it had then begun to apply to one who was not *Sura* (Deva) *i.e.*, 'the shining one.'

Assura.

India is a vast country and the Aryans were not the only people who had made their home here. There had been other peoples dwelling in the land. They often interfered with the worship of the Aryans. Most of the prayers in the Rigveda are for the protection of these Aryans against the depredations of those primitive and inimical races.

We find the story of the quarrel between the Devas and the Asuras in the Avesta of the Parsees also. It seems that the *ne*-Aryans of India came into

Aryans and ne-Aryans in social relation.

social relationship with the Aryans. We learn from the Puranas that many of the *ne*-Aryans had Aryan fathers. These were called the Rakshas, the Asuras, the Daityas &c. They worshipped the gods of the Aryans and used to get favours and benedictions from them. But they seldom recognised the idea of Oneness of the Vedas. This very fact is corroborated by the Avesta of the Parsees\* who had retained many of the Aryan ideas and were far more advanced in civilisation than other *ne*-Aryan races.

The names of the gods in the Avesta have a striking similarity with those in the Rigveda. The 'Soma' of the Vedas is the 'Homa' of the Avesta. The 'Mithra' of the Avesta means 'friend'. 'Mithra' brings light on earth. The Sanskrit *Mitra* also means friend. *Mitra* is the Sun-god in the Vedas. The names 'Indra,' 'Varuna' &c. are also to be found in the Avesta, though there Indra and the *Daevas* come in for a good deal of opprobrium and have a status assigned to them far below that of the Devas of the Aryans. Thirty-three in number are the gods in the Rigveda. Thirty-three are the guardian angels in the *Yasna* portion of the Avesta, to sustain and protect the religion established by *Ahura Mazda* and preached by *Zarathush-*

The Rigveda and the Avesta.

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\* Indra and his followers were known as men of *Atma-Buddhi* (knowledge that the Self, as distinguished from the body, is all in all). The Asuras were men of *Dehatma-Puddhi* (knowledge that identified the body with the self and consequently gives the first place to the body and its enjoyments). We learn from the Ramayana and the Puranas that the Asuras, Rakshas &c. disliked the idea of living the life of *Urdha-retas* (the practice of self-control, developed into a life of celibacy or absolute continence devoted solely to the realization of the highest truths), which has always been considered to be the ideal life for an Aryan from the Vedic times (cf. Rigveda 1,71,3). It is perhaps for this that the Asuras were known as men of *Dehatma-Buddhi*.

Mr. Modi, a writer of one of the theses on Zoroastrianism (the full report of which will be found in vol. I) says that Zoroastrianism does not enjoin celibacy &c.

*tra*. In the Rigveda, in 5, 11, 6, we find the following, "Oh Fire ! Thou hadst so long dwelt hidden in caves and forests ; the *Angirasas* have discovered Thee. Oh Angiras, Thou procreatest Thyself with great energy and hence they call Thee the child of *Shakti*," (Energy or Strength). In the *Gatha* portion of the Avesta, *Spitama Zarathushtra* directs his followers to look upon the *Angras'* with respect and reverence. For the *Angras'* were well-versed in the knowledge of Fire-worship, . The ancient Iranians called themselves the followers of *Ahura Mazda*. *Ahura* is the *Assur*, as *Homa* is the *Soma* of the Vedas. The word *Ahura Mazda* means the Omniscient Lord of Existence. We cannot definitely say whether the etymological meaning of the word had been so. To trace the origin of any idea, we must first go into the etymology of a word. For by it, we can make out what the original conception was of the word *i.e.* the sense in which it was first used. The idea of God with the ancient Iranians was that He was All-knowing and that He was the Lord of Existence. The idea had developed from Nature to Nature's God. So two distinct entities are here recognised, God and Nature. Without God, Nature would be in chaos, for God is its Lord. The idea of Oneness in the sense we have used above, is not to be found here.

Dualism of  
the Asuras.

There are some who hold that the idea of Oneness found in some Mandals of the Rigveda is of later development, as is most natural in the evolution of thought. Such an argument is the result of some pre-conceived notion. They take it for granted that the Aryans were mere shepherds, just on the threshold of civilization who were struck with awe by the tremendous forces of nature and worshipped them. It is certain that the idea of Oneness had not developed in a day. But unfortunately, we have got only a poor

record of the pre-Vedic civilization scattered here and there in some of the Puranas. There, in the Rigveda is the idea of God, the Creator and the Destroyer, the All-knowing Lord, the Ruler over Nature and Her Laws. There, in the Rigveda is the idea of Oneness also. The former idea as recognised there has been taken only as the relative aspect of that One as has been discussed and explained in later times in the Vedanta philosophy. The ideas of duality and of Oneness are both to be found in the Upanishads also.

As we have said, the Vedic Aryans had outgrown the primitive state of civilization, even in the sense in which it is now used. They had learnt to build palaces and had learnt to build sea-going vessels.\* They had a fair knowledge of the science of Astronomy†. They knew the science of medicine and surgery was not unknown to them. They could fight both on land and sea, could build forts, and had even female warriors.‡ They perfectly knew the use of gold.§ We can go on adding proofs upon proofs to show that the Vedic Aryans had attained to a state of civilization, which it would be absurd to call primitive.

One of the prayers addressed to the god of Fire runs thus, "The Omniscient, the Lord of the Universe, luminous with many sparks, the possessor of power and the giver of nutrition, reveals the deathless &c." This is from the 3rd Mandal, 25,3 of the Rigveda. No such idea is, however, found in the 1st Mandal. But from this, we cannot conclude that the idea in the 3rd Mandal is of later development. For, whereas the Rishi in the 3rd Mandal is *Vishwamitra*, the Rishi of many a *Sukta* addressed to Fire is by *Varuna* to

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\* Rigveda, I, 25,7 ; I, 48,3 ; I, 182, 5 &c.

† Do I, 25,8 ; I, 164, 11, 12, 13, 14.

‡ Do I, 34,6 ; I, 40,4 ; I, 41,3.

§ Do I, 126,2,3,4 ; I, 162,2.



*Madhuchhanda*, who again is the Rishi of many other *Suktas* even of the 9th Mandal. The Rishi of one of the *Suktas* in the 10th Mandal is *Kaushika*, the great grand father of Madhuchhanda. So is the case with many other Rishis. If we follow up this line of investigation, which has unfortunately not been observed by many, we shall be

The successive Mandals of the Rig-veda, not representative of a progressive development.

convinced that the consecutive Mandals are not the products of a progressive development of thought. The idea of Oneness, as we have said, is unique with the Aryans and is to be found nowhere amongst the nations of the earth in earlier times. We do not mean any reflection upon any race. We only say that the mode of thinking with the *nc*-Aryans had been different and apparently opposed to the characteristic Aryan way. The Avesta bears testimony to it.

Let us now examine for a moment a few words used in the Rigveda and see what they meant, when they came into use. We find the word Aditi even in the first Mandal of the Rigveda.

The words, Aditi and Diti in the Rig-veda.

Now this word is derived from the root *Dita* which signifies limiting, cutting up and dividing; so Aditi means "that which cannot be limited, cannot be cut up and cannot be divided"—the one indivisible Unity beyond all limitations. Thus Aditi, whether a "product of abstract reasoning" or not, is surely not "the visible Infinite, visible with the naked eye, the endless expanse, beyond the clouds, beyond the sky", as Max Muller opines. For that would leave it out of all relations with its relative Diti which coming from the same root pre- the finite, the limited and hence the manifested the Ary- hold of civ.

tremendous fe

is certain that th- children of Aditi, while the Asuras and others in a day. But unf- of Diti.

It is only when the Aryans had preached their ideas to other nations that we find the highest religious ideas amongst them. Take for instance the *Logos* of the Greeks. *Logos* at first simply meant the thought embodied in a word or sound. Heraclitus, who lived about B.C. 460, started the theory of the *Logos*. According to him the *Logos* was rather a

The *Logos*—the idea borrowed from the Aryans.

mode or law according to which Fire acts. The theory developed in its meaning in the hands of Philo, a contemporary of Jesus (B. C. 20—A. D. 60), but he does not mention the name of Jesus. The new meaning given to the *Logos* or Word was taken up by the Neo-Platonists of later date and this was due to the influence of the Hindu philosophers who lived in Alexandria and Greece about the time of Alexander the Great, B. C. 333.

".....there seems to be some kind of evidence that an Indian philosopher had once visited Athens and had some personal intercourse with Socrates. That the Persians came to Greece and that their sacred literature was known in Greece, we can gather from the fact that Zoroaster's name, as a teacher, was known perfectly well to Plato and Aristotle, and that in the third century B. C. Herippus had made an analysis of the book of Zoroaster. This rests on the authority of Pliny (*Science of Language*, i, p. 280). As Northern India was under Persian sway, it is not impossible that not only the Persians, but the Indians also, came to Greece and made there the acquaintance of Greek philosophers. There is one passage which certainly deserves more attention than it has hitherto received. Eusebius (Prep. Ev., xi, 3) quotes a work on Platonic philosophy by Aristocles, who states therein on the authority of Aristoxenes, a pupil of Aristotle, that an Indian philosopher came to Athens, and had a discussion with Socrates. There is nothing in this to excite our suspicion, and what makes the statement of Aristoxenes more plausible in the observation itself which this Indian philosopher is said to have made to Socrates. For when Socrates had told him that his philosophy consisted in inquiries about the life of man, the Indian philosopher is said to have smiled and to have replied that no one could understand things human who did not understand things divine. Now this is a remark so thoroughly Indian that it leaves on my mind the impression of being possibly genuine."\*

We here quote another author.

"In the most ancient writings of the Hindus, the Vedas, we find the idea of Logos most clearly expressed. There are many Sanskrit words used in the Vedas which signify that Divinity is the Lord of speech or word, the Lord of thought and reason or Logos. For instance, *Brihaspati* is a Sanskrit compound word which we read often in the Vedas. *Brihas* comes from the Sanskrit root verb *Brih* or *Barh*, meaning to break forth or drive away : from the same root, Latin *Verbum* and English *Word* can be derived ; and *Pati* means Lord or Father. Therefore *Brihaspati* means the Lord or Father of word. A synonym of *Brihaspati* is the Sanskrit *Vachaspati*—*Vachas* or *Vak* (the same as *Vox*) means word. So *Vachaspati* also means the Lord or Father of word or speech. In *Brihadaranyaka Upanishad*, we read *Vak Vai Brahman*, 'The word was Brahman' or the Absolute."\*

The same idea occurs in the *Mimamsa* philosophy also. *Shabda-Brahma* means 'The word is Brahman' and out of this creation comes. Says Max Muller in his lectures on the Vedanta philosophy.

"There is one more passage, perhaps, the most decided, which has not yet been considered in connexion with this conception of Language and reason as a creative power and as a power for sustaining and pervading the world. It occurs in the *Maitrayana Upanishad* vi, 22, where we read 'Two Brahman have to be meditated on, the word and the non-word. By the word alone is the non-word revealed' Here we have again the exact-counterpart of the Logos of the Alexandrian schools. .... From all this it seems to me that we are driven to admit that the same line of thought, which after a long preparation, found its final expression in Philo and later on in Clement of Alexandria, was worked out in India at a much earlier time, starting from very similar beginnings and arriving at similar results. But there is nothing to indicate a borrowing on one side or the other."†

\* The Word and the Cross in Ancient India By Swami Abhedananda.

† In spite of the efforts of Western scholars to deny the influence of Indian thought on other lands and especially on Greece to which the West is indebted for her art and civilization, their wonderful perseverance and scholarship have proved beyond doubt that great religious ideas came into existence in those lands *only after they had come into contact with India*. It is for this reason, perhaps, that the scholars now and then indirectly contradict their own statements.

We fear we have digressed a little from our subject. But this has been done only to show that the idea of Oneness had been unique with the Aryans. It was developed during the period of the Upanishads, but it did not find favour with a certain class. The result was a social disruption which split up the homogeneity of the Indian people and led to the separation of the Devas from the Asuras. The new party of the Asuras in course of time completely fell off from their Aryan brethren, and with the lapse of time, there arose a great man, who drew round himself the scattered multitude of the Asuras and became the founder of a new system of thought and the leader of a new society. This was the great Spitama Zoroaster. The society founded by him grew in importance and power and began to spread its influence. Zoroaster taught his people to believe in Ahuramazda whose nature included two principles, "Spentamainu" and "Angramainu," the Creative or the good force and the Destructive or the bad force. Fire was to him the symbol of all that is pure and holy and hence it was also the symbol of Divinity.\*

\* "In the ancient Gathas, there is no trace as yet of a personal conflict between Ormazd and Ahiriman (Spentamainu and Angaramainu)... He (Zarathushtra) solved this question (of the origin of Evil) philosophically by the admission of two primeval causes, which though different were united and produced the world of material things as well as that of the spirit..... That Angaramainu was not conceived then as a separate being opposed to Ahuramazda. Dr. Haug has proved from Yasna XIX, 9, where Ahuramazda is mentioning these two spirits as inherent in his own nature, though he distinctly called them the 'two masters,' (Payu) and the 'two creators.' But while at first these two creative spirits were conceived as only two parts or ingredients of the Divine Being, this doctrine of Zarathustra's became corrupted in course of time by misunderstanding and false interpretations..... This is Dr. Haug's explanation of the Dualism in the later portions of the Avesta and of the constant conflict between God and Devil which we see for instance in the first fargard of the Vendidad."—Theosophy or Psychological Religion-Lecture vi. Max Muller.

When and where this separation took place is not certain. It might have been beyond the frontiers of the present India, in Iran, as many suppose.

The Zoroastrians were called the Asuras. The word Asura, as we have seen, was at first used in a good sense. Later on it got an opprobrious meaning. It seems to us that it is because the Zoroastrians came in contact and perhaps had identified themselves with the Assyrians.\* From these Assyrians sprang the Abrahmites.

The arrangements of the scriptures of the Parsis go to prove that they had been in close intimacy with the Assyrians. "The order in which the *Yasts* have been arranged by the Parsis follows exactly the order of the Shirozah, which is the proper introduction to the *Yasts*." And again, "the very idea of the Shirozah, that is to say, the attribution of each of the thirty days of the month to certain gods seems to have been borrowed from the Semites: The tablets found in the library of Assurbanipal contain an Assyrian Shirozah, that is a complete list of the Assyrian gods that preside over the thirty days of the month."† We also quote a few lines from the writings of Kuenen.

"Use has also been made in another way of the accounts relating to the original dwelling places of the Israelites to illustrate and explain the peculiar character of their religious notions. My meaning will become clear to the reader at once, if he call to mind what has been written by Tiele, *de gods dieust van Zarathustra*, p. p. 281, seq and especially p. p. 302-4, where the conclusion is drawn from the preceeding discussion After deducting what has

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\* "Out of the land went forth Ashur and builded Ninevah" etc. The Bible Old Test. Gen. 10. 11 These lands were called the lands of Ashurs. There are other strong evidences to show that the Assyrians bore the appealation of Ashur. This Ashur in India was known possibly as Asura.

† Sacred Books of the East. The Zend-Avesta. Part II. Max Muller.

evidently been borrowed by the Jews from the Persians and Jahvism, which is not to be explained by the intercourse between the two nations in historical times, but seems to point to a common origin of the two religions. Probability of the common origin of their religions. Tiele in accordance with Spiegel (*Eran Das Land Zwischen dem Indus und Tigris* p. p. 274-90), finds in particular, many points of contact between the, second narrative of the creation in Genesis (Chap. II, 4 seq) and the ideas of the book Bundesh as to the first men and their dwelling place. He deduces from this in conclusion, that at one time the progenitors of the Hebrews and the Perso-Aryans lived together in Iran ; that there a religion arose which supplanted\* the religion of the Hebrews and the old Aryan religion of the Persians, and after the separation of the two peoples, became developed in each of them in a different manner ; that this religion was purified fire-worship, as can still be gathered with sufficient certainty both from the Old Testament and from the Zend-Avesta. Similar ideas were put forward before Ewald and Renan ; comp. also A. Reville, *Remerques sur le rayonnement de la race aryanne a la surface de l'Europe* (Versl en Med. der. Kon. Akad. Van wet. Afd. Letter. Kunde Vol. viii 47-68)". †

Various dates have been assigned to Zarathushtra ranging from B. C. 800 to B. C. 3,000. As a friend of one king *Vistaspa*, he is said to have carried on his mission. From the Puranas we learn that the fight between the Devas, which had begun in some very remote period continued for ages, from generation to generation. We come to the same conclusion from the Avesta also. The ceremony of wearing a holy thread is nowhere to be found in the Rigveda. We do not find it even in the *Govil Grihya Sutra*. The first mention of it probably is made, The Avesta and the Puranas. in the *Ashwa'ayan Grihya Sutra*. This ceremony had been regarded by the Parsees as important, perhaps, from the beginning. From the Puranas, we learn that our earth once assumed the

\* Mr. Kuenen, however, is unwilling to admit that the new religion supplanted the Semætic faith.

† The Religion of Israel.—Kuenen vol. I.

form of a cow through the fear of one king Prithu. \* In the Avesta, the cow has been represented as the symbol of earth. If we remember right, Zoroaster met with one *Vyasa*, as we learn from Jamaspi. † Now, we find the name of *Vyasa*, if we are not mistaken, for the first time in the Mahabharata. There is no mention of *Vyasa* in the Ramayan. All this therefore comes to the Pauranic period. We leave it to our readers to find out if there was any connection between Zarathushtra and Shukracharya, the preceptor of the Asuras of the Puranas.

No satisfactory evidence is as yet available which enables us to ascertain exactly whether Zarathushtra flourished before the Ramayan period. But the Upanishads establish it beyond doubt that the struggle between the two parties viz. the Devas and the Asuras had already commenced. Whatever may that be, we have it from the Ramayana that India once more came into contact with the outside world. There we find in the time of Rama that troops were sent to the four-quarters of the globe by Sugriva, the chief of the Tribe of Monkeys and the Tribe of Bears in quest of Sita. In this connection we beg to remind our readers that a great religious upheaval took place in India by the magnetic personality of Rama, who is even now regarded as an incarnation of God by the Hindus.

So the troops were collected

"From many a sea and distant hill  
From rock and river, lake and rill,  
Some like the morning sun were bright  
Some like the moon, were silver-white :  
Those green as lotus-fibres, those  
*White-coated* from their native snows."

Griffiths Trans, B iv. 40.

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\* This legend is related in the Vishnu Purana (vide Chap. 3. Part I.)

† We have not been able to procure that book before this was sent to the Press.

"The reader will notice here the different complexions of the various *Vanar* tribes who hastened to Kishkindha in response to the summons of king Sugriva ; the white and light complexions of the wild races inhabiting the Himalayas and the connected ranges contrast with the brown and sombre and dark complexions of the tribes of Central and Southern India with the yellow-brown races of *Burma, Siam, Malaya Peninsula* and *Malaysia*."\*

Now then, the troops, were asked to search for the consort of Rama in *Java-dwipa* (Java and its adjoining islands). They were to search beyond India. in the islands near the shores of the sea called *Ikshu*, constantly roaring with high waves and subject to strong winds. Near the sea, they were told, they would find some giant-like Asuras. but they must try to cross that sea and find an entrance into the Red Sea, after which they would find a huge building dedicated to Garur, the prince of birds.† This simply means

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\* A note on the Ancient Geography of Asia :—Mr. Nobin Chandra Das, M. A. The historical character of the Ramayana has been shown by Gorresio, an Italian translator of the epic and by Griffiths whose sweet rendering of the epic into English is truly wonderful.

The above quotations from Griffiths are all to be found in Mr. Nobin Chandra Das's book cited above.

† Vide Valmiki Ramayan, Kishkindha Kanda Ch. 40. There has been a transposition of verses, as elsewhere and as has been noticed by many a scholar. The rendering of the word, 'Lohit-Sagaram' in original by Griffiths as 'whose waves are red' is not happy. For then the use of the word "Rakta-Jalam" in original becomes superfluous. The Red sea is certainly meant by the word *Lohit-Sagaram*. The Red-sea is still called by the name 'Lohit-Sagar' in Indian vernaculars. The very mention of Asuras living in those parts and the mention of the temple of the monarch of birds, Garur, go to prove that no other land than a coast of Africa is meant. We fail to understand why some scholars take this journey to mean the passage through "the vast-ocean with gulfs and bays, studded with an infinity of islands, which separates the *Old* from the so called *New-world*...the Pacific."

In the Rigveda, there is no mention of a bird being worshipped as a god and in fact in the whole range of Aryan literature, the bird has never been represented as a symbol of the deity. The idea of the bird king Garu represented as a *vahan* (vehicle or carrier) of the god Vishnu is simply a departure in the line of thought of the Aryans. The cause of the introduction of such an idea must therefore be sought for elsewhere. According to *Vishnu-kosh*, the ancient Egyptians worshipped the vulture as God, as is indicated by the Greek name *Aiguptos* for that country. A beaked headed winged man is found in the Assyrian



In Egypt. that the journey was through the Arabian sea to the Red sea and thence to the coast of Egypt or some other part of Africa.

The troops were also asked to search for Sita beyond lands and seas, when, said Sugriva,

"Your wandering glances will behold  
Mount *Jata-rupa* (1) bright with gold."

Griffiths Trans. B. iv 40.

"Then the abode of the *Serpent-God Ananta*\* is spoken of and after it up rises the golden mount *Saumangsa*; the sun having

In America.

statues. Many of the Assyrian gods were turned into devils, as was the custom with the Sismist party. The Assyrian beaked headed winged celestial being was turned into an angel of messenger by the Jews. Latterly under the Sarasans, the idea of messenger was left out and Pari (Par-wing) or winged man was introduced. Amongst the Greeks, the Divine messenger was Mercury with two feathers at his heel.

In the whole range of Aryan literature, a Divine messenger or a Celestial being is without wings and it is only amongst the Semitic Schools that the conception of a Divine Being was with wings; for whereas the Aryan gods are going up to and coming down from heaven by their spiritual power, the Semites are doing the same through physical appliances (wings &c). The idea of wingedness was therefore introduced into India by an outside nation and was retained only in a limited sense and never got hold of the national mind.

Besides the winged beaked headed man, there were in the Assyrian statues human faced winged horse and winged lion. It is an interesting study to find how the conception of the winged horse was retained by the Jews (Semitic) and how it was converted into the '*Borak*' of Mohamud (also a Semite) and how the Bengal nursery stories of *Pakshiraj* horse was borrowed from the Mohamedans, but has no authority in the Puranas; or how the Buddhist conception of a celestial messenger (इक्ष्वाकु नायिका देवपुत्रः), though serving the purpose of the Christian angel in some respect is not to be found with wings.

(1) "*Jata-rupa* means gold. Here we have a glimpse of the gold producing mountains of China or of *Mexico*, on the other side of the ocean.

The word *Makshik* (मक्षिक) also means gold, the name Mexico is probably derived from the ancient tribes of gold miners who called themselves *Mexica* or *Azteca*. ..." *Jata-rupa*—The Ancient Geography of Asia.—Mr. Nobin Chandra Dass M.A.

\* "*Ananta* (the infinite) is the great Serpent God, who is said to hold the universe on his hoods and was the symbol of the sky or infinite space, studded with the starry and planetary systems. Allusion has probably been made to the region of serpents, of whom the *Dragon*

passed by *Jambu-Dwipa* on the north and arriving at that summit, again becomes visible to the dwellers of *Jambu-Dwipa*."

Ancient Geography of Asia by Mr. Nobin Chandra Dass, M. A.

is smyabolic of *China*, and the largest species, known as *Boa*, abound in the tropical parts of *America*, believed to be the land of the *antipodes*, or *Naga-loka*, the country of the serpents. *Serpent* worship was known in *Ancient America* as in *India*. Mr. Squier in his "Serpent-Symbol" observes that the idea existed in *America*. The great country of the *Aztecs* was encircled by a *serpent grasping its tail*, and the great calendar stone is entwined by serpents bearing human heads in their distended jaws. The principal god of the *Aztecs* was *Tonac-atle-coatl*, which means the *serpent-sun*. The Mexican *Quetzal-coatl* was represented in the form of a serpent." K. Basu. Quoted from the foot-note of Mr. Nobin Ch. Das's *Ancient Geography of Asia*. We quote the following from the "History of Christian names by the author of 'Land marks of history' &c." Volume II, Section IX. The Serpent. "Either from terror or from a shadowy remembrance of the original translation, the implanted enmity between the serpent and man has often resulted in a species of worship.

The North believes in the *Jormangando* or *Midgardsorn*, the serpent that encircled the world and was one of the monostrous progeny of *Loki*...Another serpent named *Srafsnir*, lies coiled round the root of the world-tree of knowledge. Even till late in the 7th century the Lombards had a golden image of a viper to which they sacrificed until St. Barbatus recovered them from the heathenism into which they had relapsed.

In general, however, in the Teutonic legends, dragons are the guardians of treasure and the victims of heroes, either being actual reverberations of the Greek myths of Python slain by Apollo and the *Hydra* by Hercules or else being independent legends, suggested by the innate perception of the strife between the seed of the woman and the serpent or by the fossil remains of gigantic *Saurians* or even by some scion of the monostrous serpent brood sigurd, Theodorica, Beo-Wulf, are all serpent slayers. St. Georges legend took up the allegory in a Christian aspect and even the maiden and the child are found in saintly imagery, destroying and leading away the conquered monoster..... One species of ships among the Northern were called serpents. *Lind* is another name of serpent. The German dragons were called *lind-wurners*...Norse poetry considered it a compliment to compare a gaily dressed lady to a glistening serpent and thus the idea seems to have passed from the reptile to the woman."

In the *Rig-Veda*, we find incantations against snake-bites, &c. But nowhere were snakes considered as gods. The line of thought of the Aryans, as we find in the *Rig-Veda* was towards Oneness. In the *Aranyakas* we find this corroborated. The same line of thought culminating to its highest pitch is found in the *Upanishads*. We cannot definitely say how the idea of *serpent* worship crept into the *Ramayan*.

The troops were also asked to go to Burma, and to the Malayas. They were to enter into the heart of Central Asia, to the regions known and unknown. Thus were the troops sent in batches in different directions.

Dr. John Fraser, L. L. D. writes in the *Polynesian Journal*, vol. IV, December 1895, as follows :

"Further, the earliest population of Ceylon was Dravidian and pre-Aryan, and a considerable proportion of it is so still—of the same race as the dark-coloured people who now occupy most of the Indian countries, south of the Vindhya Mountains, and especially on the Coromandel and Malabar Coasts, from which

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In the statue of Nimrod, discovered in Niniva (vide Layards Book), Nimrod, is represented as a man with twisted beards, holding in one hand a lion and in another a serpent. Possibly the serpent was considered as a deity by the Assyrians ; otherwise it would not have been in the hand of their king. In the Jewish Books, we find, serpent is represented as a symbol of Satan. When a man changes his religion, the gods of the former faith become the devil of the new faith.

So the introduction of the serpent worship into India, (it may be suspected) was the result of the connection of the Aryans with the Asuras. But then the *Nag-loka* (the abode of serpents) is still believed to be the *antipodes* since the days of Ramayan.

Max Muller in his introduction to the Science of Religion, points to traces of similarity in the religions and even in the languages of the Old and the New worlds which he thinks was due to some pre-historic migrations from Asia to America. Mr. Tilak, in his *Artic Home in the Vedas*, says that the Aryans had been at the polar regions, at about B. C. 9000. His evidences are gathered mostly from the Avesta.

It is certain that a great revolution of thought had taken place in the time of the Upanishads. The very name of the Upanishad implies that they were the products of conferences or as, Max Muller says, "the outcome of 'sittings' or 'gatherings'". The thoughts contained in the Upanishads are very bold and bespeak a high order of civilization. It is possible that the Aryans came in contact with the outside world to preach their ideas. We exchange our thoughts and goods together ; and it is no wonder that the pre-historic migration spoken of by scholars took place in the time of the Upanishads. The story of the great schism told in the Avesta had been in the time of the Upanishads.

Whatever might have been the cause, this idea of Serpent-worship, like the idea of the Vulture-worship has never taken hold of the national mind in India. In both the cases they occupy a subordinate position. Garur is the *Vahan* or the carrier of Vishnu, the thousand hooded *Ananta*, the bed of *Vishnu*.

many immigrants must have originally come to Ceylon. In the forests of these islands are the Veddhas, a still earlier black race, rude and untamed, who are thought to be akin to the blacks of *Australia*. The Dravidian tribes of the Deccan and southern India are descended from that black race which occupied the whole of India before the Aryans came in ; and some ethnologists believe that portions of that black race were, by the Aryan invasion of India, driven onwards into the *Eastern Peninsula, Indonesia, and Oceania* and that the *Melanesians* near our shores are their modern representatives.....

.....The tide of migration flowing on the one hand, to the east and south east from India into *Further India* and what is

The Indian part now called the *Malaya Archipelago* ; and on the primitive *ne-Aryan* other, from India to Ceylon West and South-west migrations.

into the *Maldives* and onwards to *Madagascar*, where the reigning language is well-known to be a branch of the so-called *Malayo-Polynesian* family. Southern India would thus be an apex of a triangle representing by two of its sides the south-eastern, and south-western direction of the same mixture of Pali and Dravidian dialects. It seems to me very difficult in any other way than this to account for the presence of a language in *Madagascar*, not far from the coast of *Africa*, which is clearly much the same as that of *Samoa* in the middle of the South Seas—120 degrees of longitude apart.”\*

We beg only to point out to the all-absorbing character of Rama, who the builder of empires, without the least greed for wealth or name, the maker of kings, without the least desire to interfere with the liberties

The migrations due to Rama's influence.

of any one—clasped in embrace the primitive *ne-Aryans* of Southern India, his friends, his disciples—who, the monarch of monarchs, coveted not the gold of Ceylon or the lands of Sugriva or even his own kingdom—we point out to this great character to explain for the tidal wave of Aryan thought invasion that deluged the world for centuries.

The onward progress of the Aryans, they say had been marked by the displacement, the desolation and the

\* Quoted in “A note on the Ancient Geography of Asia” by Mr. Nabin Chandra Das M. A. (Appendix I.)

The primitive  
races not dis-  
persed by brute  
force.

dispersement of the primitive races, then dwelling in India, from the land of their birth. But, this is corroborated neither by facts, as stated in the Vedas and the Puranas, nor supported by any evidence from outside, by that comparative study of literature which is the true test of history. On the contrary, it may be proved that the Aryans had never interfered with their rights and liberties unless the *ne-Aryans* had been the aggressors. This is borne out by the very fact that the *ne-Aryans* of India thrived and multiplied and did not become extinct under the Aryans who have been living with them from the time, when history tries in vain to have a peep into the gloom of the past.

It would be a long long story to relate the ancient history of the world and seek for a religious upheaval in distant lands. It would be an arduous task for instance to relate the stories of Egypt, Phœnicia, Java and America at that distant date and trace out the causes for the discovery of Indigo, peculiarly an Indian produce, by microscopic examination, in the blue stripes of some of the Egyptian mummy cloths to prove the influence which India used to exercise on those lands even at that remote period ; or to trace out how the similarities in the very names of *Shiva* and *Shakti* amongst the ancient Egyptians had come into existence, how according to such writers as Herodotus, Diodorus and Plato, there had existed a regular caste-system in Egypt and how we come to learn from their own accounts recorded in their mythology, of their ancestors having come from a land situated to the *South-East* of Egypt, how the very similarities even in their division of time had been like the divisions of *Satya*, *Treta*, *Dwapar* and *Kali* Yugas amongst the Indian Aryans, how

Aryan ideas  
travelled beyond  
India.

again the Javanese still adheres, or at least did adhere even lately, to the Hindu faith and worship, how in some of the islands in the Malaya Archipelago, there had existed four castes, how the *facsimilie* of *Ganesh* was found in the paintings of the ancient Mexicans as well as amongst the ancient Javanese. It is not an easy task to trace how even the national festivals of the Peruvians and their story of having descended from the Dynasty of the Sugar-cane (which had been blossomed forth by the lustre of the sun)—have a striking similarity with that of the *Surya Vangsha* (the descendants of the Sun) of India named, later on, after one of the fore-fathers of Rama, Ikshaku.\* All these bespeak a mighty religious upheaval beyond India, the record of which is found nowhere else except in the Ramayana. In course of time the different nations however rose in wealth and power, and in the intoxication of their luxury and material prosperity not being able to adapt the higher ideas of truth to their social ideals, they gradually reverted to their old ideas of ghosts and hobgoblins, snakes and orgies, which they again and again introduced into India. As time rolled on their existence has either been totally effaced from the earth or their status has been slowly becoming narrower and narrower perhaps to shrink into oblivion at last. It would be a long long story to relate all these and we have not the space to deal with them here.

No idea is to be considered lightly. It is the one potent power in man which either makes him god-like or changes him into a brute or the devil; it either makes him stand on his own legs and grow or drags him down into the darkest abyss and ruination. Its force, its intensity is mea-

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\* This name *Ikshaku* was corrupted into *Ikshu*, which means sugar-cane, in later times in India. This might have been the case with the Peruvians of old also.

sured by the strength it has to adapt itself to the environing ideas, the power it has for construction. This is true of nations as of individuals. Again and again has the history of mankind proved this. But we must not forget that each nation has something to give to the world ; we must not lose sight of the fact that there are nations who have grown independently of the influences of the outside world. We must recognise their independent growths. We must remember, with reverence, that they are the repositories of certain great truths, the experiences of nations.

The religion of the early Arabs was Sabianism, from Sabi, a supposed son of Seth, a son of Adam.

Sabianism and Zoroastrianism. They worshipped the planetary systems and idols and their faith was much like the religion of the ancient Jews. The faith of Zarathustra had been preached among these people. It made many proselytes. But the influence of Zarathustra was not confined there. There, in Judaism, there in Christianity and there again in Islam, is the impress of that great personality.

Emerging from the worship of Molochs and tribal gods, we come to Abraham (cir. B. C. 2056), the father of that illustrious people the Jews, who came from the Chaldean town of Ur (in Judaism Assyria) into Canaan afterwards known as Palestine, with his family "to the intent that the true religion of God should be preserved by them, his 'chosen people'." He was known as the "beloved of God" and the law of circumcision, was, as we have it on record, delivered to him by God appearing before him. Abraham started a movement which, in later times, was destined to shape the destinies of many nations.

There are strong grounds to believe that Abraham had to leave Ninevah (near modern Mosul) for

Abraham influenced by the Zoroastrian faith—Ormuzd and Ahiriman.

having introduced the Zoroastrian ideas of the 'good God' and the 'bad God' (Ormuzd and Ahiriman—cf also 'Spentamainush' and 'Angramainush') into the country ruled by Nimrod, "The mighty hunter before the Lord."

The Jews—the children of Abraham—remain still faithful to their great religion, in spite of persecutions and prosecutions. Truly says, Mr. Isaac (Vide Vol. I for his thesis) "driven from her native country, scattered hither and thither, hunted and crushed, still she remains faithful to her past. She has seen tidal waves of Babylon, Assyria, Persia, Greece, Egypt and Rome and instead of being engulfed by their persecutors have lived to see them engulfed." And again "Of all the miracles in the world, the existence of the Jews is one of the greatest."

More than five centuries passed by after Abraham ; and we come to that glorious figure of the Jewish people, Moses (cir. B. C. 1491), who had been the deliverer of 'Israel' from Egypt to the Holy Land. The Divine Laws—the Commandments—were first delivered to him by God Himself on mount Sinai. These laws form the Jewish religious code. The *Pentateuch* is said to be his work, though it seems that the historical and legislative portions were added to it afterwards.

Moses is regarded as the greatest prophet by some of the Jews. As Mr. Cohen says (Vide Vol. I for his thesis). "According to the seventh creed Moses is the greatest and the most eminent Prophet who ever has existed or ever will exist." We fully regard and fully respect the personal opinion of Mr. Cohen. But "the rise of prophecy falls in the time of Samuel. This assertion will certainly sound strange to many. What will be asked, did it not exist long before this? Was not Moses a prophet, and



had he not at least a few successors during the period of Judges? Let us well understand each other. Moses is undoubtedly called a prophet of Jahveh (Deut xviii, 15, 18, xxxiv 10—12 &c.), and is already regarded by the prophets of the 8th century B. C. as one of their predecessors (Hos. XII. 13). But to the question whether he possessed the peculiar enthusiasm which must be regarded as the proper characteristic of the 'nabi', a record of the same period gives a negative answer (Num. xii 6-8) and the Pentateuch in general never represents him as appearing in prophetic ecstasy. We can thus affirm, agreeably to the spirit of those accounts, that Moses was an envoy and interpreter of Jahveh, but that he was not a 'nabi'."\* In another para, we find "In a remarkable note preserved in I Samuel, we are informed that those who were afterwards called 'prophets' were previously, that is, still in Samuels time addressed as 'seers' (Judges IV 14). In conformity with this Saul asks of the inhabitants of Ramah, *'Is the seer (roch) here'?* (Judges IV, 15. seq. V)".\* Elsewhere we find again "Abraham received the title of 'nabi' (Gen. xx 7. comp. xviii, 17 and P. S. cv 15). But this was not in use from the earliest times, those writers have fallen into anchorisms in this respect."\*

Before Moses had received the Divine Laws from God in Median, we find for the third time, India coming in contact with the outside world. The date of the civil war of Kurukshetra in India, has been placed by the scholars of the West at about B. C. 1500, when Srikrishna, who is regarded as an incarnation of God by the Hindus, had been in the prime of youth. The Gita was preached at this time and the versatile genius of

Aryan ideas  
beyond India for  
the third time.

Krishna wielded an immense influence over those men who came in contact with him or his followers. From the Mahabharat, we learn that India came in contact with the Chinese, the Huns and perhaps with the whole of the Oriental world. Suffice it to say here that the scene of the Ramayana, of which we have already spoken, was again repeated.\* Nearly five centuries after Moses, we come again with two noble figures of the Jews—David and Solomon ; (cir B. C. 1023-1000). As a second king over 'Israel', David conquered Jerusalem and made it the religious centre of his kingdom. He had ascended the throne after many vicissitudes. But during all this wild and adventurous life, "his poetic

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\* It will interest our readers to learn that the influence of the great Srikrishna was felt in Greece in even as lately as B.C. 175. We quote a few lines from the Journal of the Royal Asiatic Society, 1909, Part IV, (October). "Besnagar or Beshnagar as the name is given in the Imperial Gazetteer, Vol. 8 P. 106, is a village in the Bhêlsâ (Vulgo Bhilsa) District of Sindhia's Dominions, in Central India.....The neighbourhood of Bhelsa is known on account of the Buddhist Stupas which exist in it. There are, however, other remains. About a mile and a half on the north west of Bhêlsâ and one mile towards the south west from 'Beis,' there are a village and hill named Udayagiri, Udegiri, also on the south bank of the Bes ; and caves on this hill have yielded a Vaishnava, a Saiva, and a Jain inscription of the Imperial Gupta period. The present inscription is another Vaishnava record. It tells us that the pillar on which it was engraved was set up as a Garuradhwaja of the God Vashudeva : that is, it likens the pillar to a flagstaff, surmounted by (instead of a banner) a representation of the man-bird Garura, the vehicle and emblem of Vishnu.

The inscription mentions a Maharaja or great king, whose name it represents as Amtalikita. In this we recognise the Greek name Antalkidas.....For Antalkidas there have been proposed various initial dates ranging from B.C. 175 (Cunningham) to 135 (Wilson). Vide p.p. 1087-88 written by Mr. J. F. Fleet, I. C. S. (Retd) P. H. D. C. I. E.

....."The inscription A. from the same pillar with this one, is particularly interesting from the point of view of religion. It is a document of the Vasudevîk cult, of which, as I have endeavoured to show, the chief feature was a *bhakti-worship* of Krishna-Vashudeva, as 'the Bhagwan', 'The Lord'...In the Besnagar inscription A, Heliodorus is described as a *Bhagavata* or 'votary of The Lord', a title common on later documents, (the connection of the Greeks with Krishna has been pointed out by Mr. Kenedy in this Journal, 1907, P. 965 ff.). Vide P.P. 1093-94 of the Journal of the Royal Asiatic Society—the article written by Mr. L. D. Barnett.

faculty had been kept alive. Many of his most affecting elegies receive a deeper interest when read in connexion with his personal history ; but none is more touching than that which he composed on the death of Jonothan—*lovely and pleasant in their lives, in their death not divided.*"\* He had some great faults and his own crime was the turning point of his fortunes. He became enamoured of the wife of one of his bravest soldiers. He seduced her. "Sheperd warrior, exile king, lawgiver, poet, founder of a great dynasty, David in a wonderful degree unites every kind of earthly grandeur. In the minute history of his life we see his gallant outward life ; in his psalms we see the tender sensitiveness of the spirit that showed so free and dauntless. We see there why he could be happy, why he could be brave, why, after suffering, and even after crime, he could recover calm and rest and how blessed is the soul that constantly remained in loving communion with the God of his strength."†

Solomon succeeded his father David at the age of twenty. He rendered the people happy by continued peace and was celebrated for his wisdom and magnificence. He is known as "the sweet singer of Israel" and was the author of lyrics and psalms which console many even at the present day.

Nearly four centuries rolled by after Solomon and we find another majestic figure in India, the Lord Buddha of the Hindus. His ideas produced a mighty religious convulsion and had been preached to the then known world. India thus came in contact for the fourth time, with the outside world. From the

Aryan thought  
beyond India for  
the 4th time.  
The Buddhistic  
period.

\* The History of the Jews by Henry Hart Milman, D. D.

† Book of worthies—Charlotte. M. Yonge.

edicts of Asoka, who flourished some three centuries after Buddha, we learn that Buddhist missionaries were sent to Syria, to Egypt, to Macedon, to Cyrene and to Epiros.\*

Mr. Isaacs† says that Judaism has shed lustre on Confucianism and Buddhism. To the Confucianists, however, nature and its laws are sufficient to explain everything. "The finite", says Confucius in his Book of Changes "gave birth to two essential forms....What the Confucianists call things spiritual is nothing more than the law of action and reaction which operates upon matter without suffering loss and which causes the season to come round without deviation."‡ The moral laws of the Chinese began, in the opinion of Mr. Pungkwang yu, from Feeh-Si some "6000 years ago". According to Mr. Kwang Hsien Ho, the ideas of Confucius may be traced back to as far as B. C. 2255. This is supported by the writings of Yu and even by the writings of Tang and his minister Yi Yin B. C. 1766).§

Buddha was an Indian by birth and religion. It is, we must say, rash to suppose that Buddha was a Chaldic sage. A portion of the scythian race, from which, some trace the descent of Buddha, had made India their home according to Dr. Hunter, at some pre-historic time. In the Ramayana, we find mention of scythian kings in the court of Dasharatha. They were taken into the Aryan fold. Their ideas having

\* Senart's *Les Inscriptions de Piyadasi*.

† Vide Vol. I for his thesis.

‡ Vide the lecture on Confucianism by Pungkwang yu :—*The world's Parliament of Religions* 1893 vol. 1.

§ Vide the writings of Mr. Kwang Hsien Ho in *"The world's Parliament of Religions"* 1893 vol. 1.

been Arianised in process of time, they became Aryans for all intents and purposes.

The theory of Karma, the theory of the transmigration of souls and in fact all the ideas of Buddha had existed in India from the time of the Upanishads even. Hinduism having such theories had been preached in Java, in Balidwip, in the Malayan Archipelago and in China long before Buddha was born. And what to speak of morality? In the Rigveda (B. C. 3000-4000), the oldest Aryan record on earth, we find *Agyasta* meditating upon God, with his wife, in absolute continence for long years.\* We also find that the idea of renouncing all for the Divine worship is there.† The very idea of morality pales into insignificance before such grand ideals. Even the idea of the transmigration of souls is there in the Rigveda.‡

There is nothing in the revelation of Abraham to show that such ideas were believed by the Jews. We read in the book of Job, "Then shalt thou lay up gold as dust and the gold of Ophir as the stones of the brooks.§ The date of Job has been placed at cir. B. C, 1520. Now the *Ophir* or *Sopfir* of the Bible has been identified with the Indian *Souvira*.|| Helerew ophir is always rendered *Softir*. The Egyptian Coptic name of India is *Sopfir* even at the present day. Though there is scarcely to be found any trace of those Indian ideas in the words of

\* Rigveda, I, 179, 3. cf also the next Sukta.

† Do, I, 71, 3.

‡ Do, I, 89, 10. The word 'birth' has been repeated twice, meaning thereby birth and rebirth.

§ The Bible Old Test Job, Chap xxii, 24.

|| Vide Geo : Cunningham's Geography. Ancient India.

Moses, who began preaching at cir. B. C. 1491, we have seen that even as far back as B. C. 1520, the Jews had connections with India. The gold of Ophir is also spoken of in Issaih (cir. B. C. 712). The proverbs of Solomon were revealed at cir. B. C. 1000. As has been noticed by Mr. David (Vide Vol. I for his thesis), we find the idea of spirit and the soul of man in the book of Job and the soul is spoken of as the spark of the Eternal in the book of Proverbs.\*

Pythagoras spread the ideas of the transmigration of souls and other ideas of the Upanishads borrowed from the Hindus, in the sixth century B. C. † Herodotus speaks of India and Indian ideals in the fifth century B. C. Megasthenes came to India a century later. It is needless to add here that the theories of Karma and the transmigration of souls are seldom found before the time of Jeremiah (cir. B.C. 629-558). These facts go clearly to show that India did come in contact with races living beyond it, and that her ideas have been found amongst other races since their connection with her and that she has had such ideas since the time of the Vedas. Thus Buddhism, we may safely, presume, is not indebted to Judaism for its ideals.

We now pass on from the origin and history of canons amongst races speaking the Hebrew tongue. Suffice it say here that doubts were entertained about the infallibility or otherwise of the Bible. It was supposed that besides torturing the texts of the Holy Book, interpolations and additions had been made there. It was during the reign of Ptolemy Soter

\* We have not entered into the controversy of dates. We have accepted the dates given by eminent scholars. We have argued even accepting the dates given in the Bible published by the British and Foreign Bible Society, London

† Plutarch's Lives. Same scholars place Pythagoras at B. C. 800,

(cir. B. C. 292) that the canon of the Old Testament was revised and completed under the directions of Simon *the Just*, a high priest and a pious Governor. About this time the sect of the Sadducees rose denying the palingenesis of the Jews, but were crushed. Under the patronage of Ptolemy Philadelphius, the Bible was translated into Greek by a council of the 'seventies'. This version is known as 'Septugint'.

The conquest of Buddhism rolled on for centuries without the march of cohorts and blasts of trumpets. We find that,

"...at a considerable distance from the metropolis, in some highly oases amid the wilderness on the shores of the Dead sea, were situated the chief of the large agricultural villages of the Essenes. According to Philo, their number was 4000.....Among grooves of palm trees of which, according to *The Essenes*, Pliny, they were the companions, and amid fertile fields won from the barren wilderness, they passed their rigid and ascetic lives. They avoided populous cities...In general no woman was admitted within their domains. Some of the inferior communities allowed marriage, but only associated with their wives *for the procreation of children*,\* the higher and more esteemed societies practised the most rigid celibacy and entirely foreswore all communication with the other sex. Wonderful nation, says the naturalist, which endures for centuries, but in which no child is ever born. They were recruited by voluntary proselytes, or by children whom they adopted when very young and educated in their discipline. Among the Essenes all pleasure was forbidden as sin: 'The entire extinction of the passions of the body was the only real virtue. An absolute community of goods was established in their settlements: Even a man's house was not his own; another person might enter and remain in it as long as he pleased. The desire of riches was proscribed; every lucrative employment, commerce, traffic and navigation were forbidden. They neither bought nor sold, all they had was thrown into a common fund, from which each received the necessities of life; but for charity or for the assistance of the poor or the stranger, they might draw as largely as they would on this general revenue. They were all clothed in white garments which they did not change till they were worn out...

\* The Italics are ours.

In their religious opinions, they differed from their countrymen ; though they sent their gifts to the temple, they offered no sacrifices there. They were strict predestinarians. They believed that the body was mortal, the soul immortal...They abhorred slavery, as an infringement of the natural liberty of men. In their civil constitution, they were all equal, as regards their rights, but divided into *four classes*, \* of which the superior class looked down so much on those beneath them, that if touched by one of a lower order, they were defiled and washed themselves.

There were stewards who managed the common stock and officers who took care of all strangers who might enter their towns. No one was admitted into the society without the strictest probation ; the proselyte received a small pick axe, linen garments and a white dress, and so connected his year of novitiate. After having given satisfactory proof of continence and temperance for that period, he was admitted to closer intimacy, and to wash in the holy waters : yet for two years longer he remained on trial, and only at the end of that time was admitted to the common refractory...

The Essenes were cruelly persecuted by the Romans of Jericho. They were tortured, racked, had their bones broken on the wheel in order to compel to blaspheme their lawgiver or eat forbidden meats. They did not appease their tormentors ; they uttered no cry, they shed no tear ; and even smiled in the worst agony of torment ; and in steadfast reliance on the immortality of their souls, departed rejoicing, from life. These were called practical Essenes ; there was another class in Egypt called the Therapeutæ or Contemplative,....."†

Henry Hart Milman thinks that these Essenes were "the monastic order of the Jews," though he does not hesitate to inform us that the "origin of this singular people, the Essenes, is involved in obscurity. Later researches have proved that the Essenes were but the Buddhist missionaries. The ideal of a married life, only for the procreation of children for some great purpose and their division into four classes are peculiar to India and India alone.

The Essenes,  
the Buddhist  
missionaries.

"Candid inquirer who have paid attention to the history of India

\* The Italics are ours.

† History of the Jews by Henry Hart Milman D.D. We have dealt at some length with the history of the Essenes only because they are now so little talked of.



and of the Greek world during the centuries immediately preceeding the Christian Era, and noted the intimate relationship which existed between those countries, in scientific, religious and literary deas, found no difficulty in believing that Buddhist ideas and pre cepts penetrated into the Greek world before the birth of Christ. The discovery of Asoka's inscription at Grinar, which tells us that, that enlightened emperor of India made peace with five Greek kings, and sent Buddhist missionaries to preach his religion in Syria explains to us the process by which the ideas were communicated. Researches into the doctrines of the Therapeuts in Egypt and of the Essenes in Palestine leave no doubt even in the minds of such devout a Christian thinker as Dean Mansel that the movement which those sects embodied was due to Buddhist missionaries, who visited Egypt and Palestine within two generations of the time of Alexander the Great. Some moderate Christian writers admit that Buddhism in Syria was a preparation, a 'forerunner' (to quote the word used by Professor Mahaffy) of the religion preached by Jesus over two centuries later...\*\*.....\*.....\*\*.....\*\*...Baptism is common to Buddhism and Christianity, and indeed John the Baptist adopted the rite of baptism from the Essenes who admittedly represented the Buddhist movement in Palestine, before the birth of Christ. When Jesus was a young preacher in Galilee, the fame of John the Baptist reached him. Jesus went to John the Baptist. and lived with him, and no doubt learnt from John much of the precepts and teachings of the Essenes, and adopted the rite of baptism which John had practised so long.

We will make a passing allusion to the theory of metempsychosis which was first originated in India and borrowed from the Hindus by Pythagoras in the 6th century B.C. Buddhists accepted the belief, and the Jews of the time of Jesus Christ universally held the doctrine under the name of *Gilgal*. 'Who did sin, this man or his parents, that he is born blind?' (John, IX. 3). If a man could be born blind for sin committed by himself, that sin must have been committed in a previous life.

Dean Mansel admits that the philosophy and rites of the Therapeuts of Alexandria were borrowed from the Buddhist missionaries who visited Egypt within two generations of the time of Alexander the Great. Philosophers like Shillong and Schopenhauer and scholars like Lassen support this view. Dean Milman maintains that the Therapeuts sprang from the contemplative fraternities of India

The Essenes of Palestine were the same sect as the Therapeuts of Egypt. ('The Therapeute of Philo are a branch —the same as of the Essenes. Their name appears to be but a the Essenes. Greek translation of that of the Essenes' :—*Renan's Life of Jesus*).

They alike adopted the Buddhist practice of enforced vegetarianism. They refused to go to the temple sacrifices at Jerusalem. They practiced celibacy and believed in the eight stages of progress answering to the eight-fold path of the Buddhists. They believed in baptism answering to the Buddhist *Abhisheka*. We have said before that John the Baptist adopted the Essene custom of baptism. It is maintained by some writers that the Baptist was an Essene himself (see Bunsen's *Angel Messiah of Buddhists, Essenes and Christians* p. 149).<sup>\*\*</sup>

The ancient Iran too was not free from Buddhistic influence. With reference to Yast I, paragraph 16, where "Gaotema, the heretic" is mentioned, says Max Muller "This seems to be an allusion to controversies with the Buddhists or Gotama's disciples, whose religion had obtained a footing in the western parts of Iran as early as the 2nd century before Christ."<sup>†</sup>

We shall here just quote a few lines from the writings of Rhys Davids to show how Christianity was influenced by the Buddhistic faith.

The influence  
of Buddhism on  
Christianity.

"It is a curious part of the history of the Legend of the Buddha, that it should have been adapted into a Christian form by a father of the Christian church, and have been found so agreeable to the Catholic lover of saints, that the hero of it has been entered in the Roman Calendar, and is ordered to be worshipped as a saint on every 27th of November, under the title of St. Josephut. How this came about has been told by Professor Max Muller in his paper on the Migration of Fables in the Contemporary Review for July 1870." Again "to have been made a Christian saint is not the only curious fate which has befallen the great Teacher. He takes his place also in the 'Dictionnaire Infernal' of M. Collin de Plancy (Paris, 1863, 6th edition, a quaintly illustrated dictionary of all matters relating to devils, fairies, magic, astrology and so on). There he appears in a curious woodcut as 'Sakimuni, genie on dieu' in the character of the Man in the Moon; or rather of the Hare in the Moon."<sup>‡</sup>

\* A History of Civilization in Ancient India, Vol II by R.C. Dutt.

† Vide the Sacred Books of the East. Zend-Avesta. F. Max Muller.

‡ Buddhism by T. W. Rhys Davids.—Published by the Society for promoting Christian knowledge. London.

It is of little importance to know whether Christianity has sprung directly from Buddhism, or whether it is only a Jewish interpretation of the ideals of Buddha, when we come to the great personality of Christ Jesus, an ideal man, a saviour of the poor, the down-trodden, who came for the 'lost sheep of Israel.' Satan might tempt him ; he might fret and foam. But there stood Jesus like a rock amidst the raging billows.

"And he came to Nazareth, where he had been brought up ; and as his custom was, he went into the Synagogue on the sabbath day, and stood up to read. And there was delivered into him the book of the prophet *Isaïa*. And when he had opened the book, he found the place where it was written. The Spirit of the Lord *is* upon me, because He hath annointed me to preach the gospel to the poor ; He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised to preach the acceptable year of the Lord. And he closed the book and he gave it again to the minister and sat down. And the eyes of all them that were in the Synagogue were fastened on him". And again "And when it was day, he (Jesus) departed and went into a desert place : and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also : for therefore am I sent."\* We cannot resist here the temptation of quoting from the Bible the words of Jesus to the poor. "And he lifted up his eyes on his disciples and said, Blessed *be ye* poor : for yours is the kingdom of God. Blessed *are ye* that hunger now : for ye shall be filled. Blessed *are ye* that weep now : for ye shall laugh. Blessed are ye, when man shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake."† From that exalted position, where man realizes that non-resistance of evil is the highest virtue, said Jesus. "But I say unto you which hear, Love your enemies, do good to them, which hate you. Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the *one* cheek offer also the other ; and him that take away thy cloke forbid not to take thy coat also."‡ And again, "And why call ye me, Lord,

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\* The Bible St. Luke, 16, 17, 18, 19, 20, 42 & 43. (Chap. 4).

† Do Do 20, 21, 22, (Chap 6).

‡ Do. Do. 27, 28, 29 (Chap. 6).

Lord, and do not the things which I say? Whoever cometh to me, and heareth my sayings and doeth them; I will show you to whom he is like: He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house and could not shake it: for it was founded on a rock. But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.”(a)

This is the man who, fearless of death, could say even when under the pangs of crucifixion, “Father forgive them; for they know not what they do.” (b) This is the man who could utter words of hope to mankind, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you.” (c) This is the man who could say “Come unto me all ye that labour and are heavy laden and I shall give ye rest” (d).

Maulvi Mahammad Ali of Quadian of the Ahmadi sect (Vide Vol. I. for his thesis) has something very curious to say about the life of Jesus after he had been crucified. He says that “Jesus did not die on the cross, but that he died a natural death afterwards, his tomb being situated in the Khan Yar street at Srinagar.” He identifies one Yus Asaf, a *nabi* or prophet, whose tomb is at Srinagar, in Kashmir, with Jesus. He brings forward some very interesting circumstantial evidences. We beg leave  
Yus Asaf and Jesus. here to point out that some of his evidences from the Scriptures may be interpreted in other ways also; and that his historical evidences, though they go far to show that the *Nabi* had come from some far off country, are not supported by the

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(a) The Bible S. Luke 47, 48, 49 (Chap. 6).

(b) Do. do. 34 (Chap. 23).

(c) Do. do. 9 (Chap. 11.)

(d) Do. St. Mathew.

life of Jesus as has been preserved in the apocryphal Bibles or other popular legends. Nevertheless we welcome this new sect and we beg to request her to push on with further enquiries and bring forward other positive evidences, if there be any, to create an academical interest even on the subject. What we want today is light and more light on everything, either spiritual or secular.

Mr. Ghosh, the writer of the thesis on Vaishnavism (Vide Vol. 11), prefers to call both Buddha and Jesus, the Avatars of morality and not of religion. In spite of what Mr. Ghosh says, Buddha is recognised as one of the ten *Avatars* by the Hindus and the influence of that great Prophet is felt all over the world. The Vaishnavas want to concentrate their love upon one particular ideal, call it God or or what you may like. Buddha, wanted to concentrate his love on Humanity, nay upon the whole universe. Love is the ideal in both cases and God is Love.

"The Vaishnavas," says Mr. Ghosh, "have only one prayer, *viz.*, 'My Lord, may Thou abide in my heart, may my soul cling to Thy lotus feet.'" When Jesus said "Thy will be done," he did completely surrender himself to the Supreme Will and is there simply absorbed in the great love for God.

The greatest miracle of Jesus, we think, is the conversion of Paul, a few years after the passing away of that great prophet. We shall here only quote the words of Paul himself.

"I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof

(2) Paul. I am accused of the Jews....My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect

of our religion I lived a Pharisee.... I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem : and many of the saints did I shut up in prison, having received authority from the chief priests ; and when they were put to death, I gave my voice against *them*. And I punished them oft in every Synagogue, and compelled *them* to blaspheme ; and being exceedingly mad against them, I persecuted *them* even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests. At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me ? *it is* hard for thee to kick against the pricks. And I said, who art thou, Lord ? And he said, I am Jesus, whom thou persecutest. But rise, and stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee ; Delivering thee from the people, and *from* the *Gentiles*, unto whom I send thee..."\*

It is due to Paul and his influence that the faith of Jesus was preached to diverse nationalities.

The earliest fathers certainly believed the Old Testament books to be the divine and infallible guide ; but the New Testament was not so considered till towards the close of the second century, when the conception of a Catholic church was formed. The collection of writings was not called scripture or even put on a par with the Old Testament as sacred and inspired till the time of Theophilus of Antioch about 180 A. D.†

More than a century after, we come to that notable figure, whose *sword* did much to spread Christianity and under whose reign Christianity became a State-Religion in 324 A. D. and the pagan temples were closed. He is well-known in history as Constantine the Great, born in 274 A. D. at Naissus, in upper Mœsia. Such a bigot Christian

\* The Bible. The New Testament. The Acts. Chap. 26.

† Cf The British Encyclopædia—Canon.

historian as Maunder calls him a nominal Christian. Thus writes he, "Constantine, now the sole master of the empire transferred the seat of Government to Byzantium which he named Constantinople. Under him Christianity began to flourish ; he received baptism ; but although he was a nominal Christian, many of his qualities were repugnant to the principles of Christianity"\*. Under his direction was held the Church Council of Nicæ (325) in which the court sided against the Arians.

Religious conferences in the shape of Councils Diets, Synods &c began to be held after the council at Nicæa, too numerous to mention all of them here. We have spoken of religious conferences of India in Vol. I. But whereas the object of such conferences in India was to arrive at a principle, to arrive at a truth, the object in other places was to settle only some church doctrines which only helped to foment the ill-feelings of bigots against all heretics.

The Council of Laodicea in 363 forbade the reading of all non-cononical books. Several persons afterwards published separate lists of  
(4) The religious gathering. books and psalms as authorised by the Council, but none of them was universally accepted.

The Canon was discussed in the council at Hippo in 393, where only a list was settled. In the council at Carthage four years afterwards the statute of its predecessors was repeated. Augustine was the animating spirit of both the councils.

In the 2d. council at Carthage in 419, at which Augustine was present, the former list was repeated only with a single alteration.

Notwithstanding the numerous endeavours here

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\* Maunder's Treasury of History.

and there to settle the canon during the 4th and 5th centuries, it was not finally closed.\*

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\* Our readers will feel greatly interested to learn that inspite of the advancement of learning before the advent of Jesus, waves of such ideas as had been slowly undermining the very vitalities of nations beyond India swept over a great portion of the Old World. Truly has it been remarked that a great man is produced out of the necessity of times. The ideas of Jesus brought in a healthy tone in national ideas. These ideas before Jesus penetrated into India through China and through Phœnicia; and it was reserved for Sankara to combat those outlandish ideas.

We have tried to give a hint as to the possibility of the introduction of snake-stories into India. In the Mahabharata, where the epic depicts the sacrifice of Janmejey, snake-stories are found plenty. In the Buddhistic writings, snake stories are very often repeated. In Colombo in the monastery of H. Sumangala Mahasthabir, Buddha is represented not in a meditating posture, but in a lying state with a many headed snake on his head. In Srīmat Bhagabat, Śrīkrishna is dancing on the head of a many-hooded snake *Kaliya*. In the 4th and 3rd centuries B.C., we find dynasties tracing their origin from snakes and *Takshak*, (a class of snake). We are told that Alexander was married to the princess of Takshak (*Takshashila* or Taxalus of the Greeks). Similar *Nag-nagshas* or snake dynasties are to be found in many places. Even now a days in Kishmir, places are called *Shishnag*, *Bherinag* &c.

Among the Phœnicians, we find the worship of Baal. The Phœnicians being a tribe of the Semite were descended from the Assyrians and the old god Baal and Mardoch were retained. The Assyrian idea of worship of Baal is yet a controversial point. But the Phœnician ceremony is partly known. The Greeks had their wine god Dionysos, but since their connection with the Phœnicians, Dionysos and Baal (under the name of Bacchus) became the same person possibly in the 5th century B.C. We find the mother of Alexander performing the Bacchalian orgies, (when men and women became naked, and drunk) and dancing with a serpent in her hand. (She was of Epirot origin).

About the year 422 A.D., we find that the Buddhists became almost intolerable in China. The revenue of that country fell short and the Buddhists became veritable pests (according to the then Chinese king Wante.) He issued edicts against them, banished them, and had their temples burnt. Learned himself, he was a great promoter of learning. Later on, we find Fei-ie king—Ho the second Chinese king after Wante, rolling in the most frantic orgies.

India had connections with both China and Phœnicia. In India, the Phœnicians came to trade in a port called *Patal* or *Potuloy* mentioned in the Buddhistic books and the records of Alexander. There are ample evidences in the records of different people that the Phœnicians had ample trade with India. As we have said, we exchange our goods and ideas together. The ideas of one nation are carried to another more by the traders than by the preachers. The preachers only give a new light and a new impetus to those ideas. Even the Banian-tree (*bania*—trader) is so named in other countries for *Bata-tree*



About the year 570 was born at Mecca that great personage Mohammud, the first illiterate genius of the world, who in later times claimed  
 (1) Islam  
 (1) Mohammud. to be the messenger of God and

and the Hindus are called Banians by the masses of other countries. The Turanians and the Phœnicians and other non-Indian races who had settled down into India and had become converts to Buddhism, in the Buddhistic period by thousands introduced their ideas into India. Thus when the Phœnicians came in contact with the Hindus of Patal, they introduced their ideas to the customers. Even now a days we find the worship of *Chuli* (चुलिका) in the Indus regions, which has much of the same things as those of the Nuseries, of whom we shall just write a few words. Many of the *vama-char* (vam = anti and achar = custom i.e., customs which are antagonistic to the ideas of the Vedas) systems of worship may be traced to these sources.

In Syria, there is a sect called the Nuseries (Nim Nuseria = semi Christians). Their peculiarities are that they never circumcise, they never keep the fast of Ramzan, though outwardly they seem to be Mahomedans. In reading the *Koran* they never pronounce the name of *Satan* (Satan which they say 'Malik Tauk' (peacock-royal). Their story is that once God and Satan had a fight. Satan, though defeated will in the end oust out God and will reign as supreme. They have certain most disgusting ceremonies, which we cannot write here, for the sake of decency. In a certain day of the week, both males and females enter into a room. They select their own people and scrupulously avoid outsiders. They have their worship; they drink; and have their orgies. (Cf the writings of Rustum Hor Muzd, a Chaldian Christian and a man equivalent a British Consul of Mosul).

In this world, we can destroy the material things, but the ideas can never be destroyed, suppress one idea, and it will crop up in another country. Though the Phœnicians are dead and gone, in the very country, the same ideas and ceremonies are yet to be found in another name, so that the Nuseries are neither Christians nor Mahomedans, but the remnants of the old Phœnician school.

In India, all the different ideas which she has received from time to time, have been retained almost in tact. She has rejected none, has never tried to uproot them by force. She has taken them up and like a devoted student has thoroughly studied each of them. She has then tried only to idealise each of them. The idealization in India, we take the liberty here to point out, does not mean a speculation only. Hindus have never left any idea, till it has been realized, till a way has been found out to reach some highest truths. This process is still going on as we have said in our Introduction to Volume I. The Pauranic period which began in the Ramayana period and reached its culmination in the Buddhistic period, has been able to propound those wonderful doctrines of love, which have been expressed in so many Indian systems of dualistic faiths. Beyond India, the ideas of Jesus and Mohammud were successful in not allowing such abominable practices to take hold upon the people.

who, as if by a magical wand, turned the fierce Arabs into peaceful citizens! Mohammud was, from his early boyhood, extremely sensitive to human sufferings and his first step, perhaps, in his youth was to stop the infanticide prevalent amongst the Arabs then. His preachings irritated the Khoraish, who planned to murder him. With the help of Abu Bakr he succeeded in taking a flight, known as the Hegira, at about 622 A.D. to Yathreb, where he and Abu Bakr joined Ali, another most ardent and faithful disciple of Mohammud. His Meccan disciples and the people of Yathreb received him with great enthusiasm. His superb intellect and almost miraculous power of organisation now began to be felt. He stopped all lawlessness and granted equal rights even to the Jews. No great man is to pass his times in ease. The history of humanity proves it, and Mohammud was not to live in peace. He was driven into war. The treachery of the Jews was unbounded and certainly unpardonable. In the sixth year of the Hegira, the prophet *granted* his famous charter to the Christians. It secured to the monks of St. Catherine near Mount Sinai and to all Christians certain important privileges by which his followers were to guard them "from all injuries, and to defend their churches, and the residences of their priests. They were not to be unfairly taxed; no bishop was to be driven out of the bishopric; no Christian was to be forced to reject his religion; no monk was to be expelled from his monastery; no pilgrim was to be detained from his pilgrimage; nor were the Christian churches to be pulled down for the sake of building mosques or houses for the Moslems. Christian women married to Moslems were to enjoy their own religion and not to be subjected to compulsion or annoyance of any kind on that account. If the Christians should stand in need of assistance for the repair of their churches or

The great Charter

monasteries or any other matter pertaining to their religion, the Moslems were to assist them." \* Be it remembered here that these rights were not extorted from Mohammud. They were mercifully granted by him. Let those who hurl invectives against the Arabian prophet in season and out of season brood over the nobleness, the magnanimity and the tolerant spirit of the man. Let them read the theses of Moulvi Mirza Abul Fazal (especially the lines contained under the head "Religious toleration") and Mr. Khuda Bux on "Islam' Its teachings" etc. (Vide Vol I. for their theses). We do not know if we have ever come across such a noble sentiment in the writings of any modern Mahomedan, as has been expressed by Mr. Khoda Bux.—".....It is only the clouded vision which sees difference between one religion and another, to one who has the eyes to see and the heart to feel, all religions appear but as reflections of one and the same light," At the fortieth year of his age Mohammud received the commandment from God through Gabriel to preach the true religion unto mankind at the Mount Hira near Mecca. In the peace that followed in the failure of the siege of Medina in 627, he celebrated the pilgrimage with his followers for three days at Mecca in the year 629. He left this world on the 12th of the 3d. month in the year 11 of the Hegira (8th June 632) at about the noon of Monday.

Abu Bakr was elected Caliph or Viceregent of the Prophet of the commonwealth of Islam founded by Mohammud. He felt for the poor and the destitute. He devoted his whole energy to the welfare of the new born state. "For a time after his election, he continued to maintain himself with his own private income, but finding that

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\* A Short History of the Saracens—Amir Ali.

in looking after his property and business, he was not able to pay sufficient attention to the affairs of the State, he consented to receive 6000 dirhems annually from the Treasury. On his deathbed, however, he was so troubled at having taken public money that he directed one of his properties to be sold, in order to refund to the state the sum he had received.

Such were the simple, honest ways of the immediate disciples of Mohammud" \*

Omar succeeded Abu Bakr to the Caliphate. Like his predecessor, he was ever ready to help the poor.

(3) Omar. His strong arms never refused to give protection to those who sought for them. His simple habits, his resignation to his duty attracted the people much. He had to carry on long wars. In this case also, we find him tolerant and just even to the extreme. Stories of acts of vandalism ascribed to him have been proved to be totally unfounded.

Christian writers have blamed Islam alone for her fanatical thirst for blood in the name of religion, which, however, is not historically correct. Says Mr. Anderson, while speaking of the influence of Christianity on the world (Vide Vol. I for his thesis on Christianity), "Glancing at its historical progress and principles of propagation, the faith of Christ secured a firm footing in the world without any aid from the secular arm and without the sword."

Omar has been blamed for acts which were really perpetrated by the Christians. Christians had been more deadly iconoclasts than their Moslem brethren. Says Mr. Amir Ali. "The story about the burning of the Alexandrian Library under the orders of the Caliph Omar is without any foundation. Such an act of vandalism was totally opposed to the tolerant and liberal spirit of that great ruler. As a matter of fact,

\* A Short History of the Saracens—Amir Ali.

a large part of this library was destroyed in the siege which Julius Cæsar underwent in that city; and the remainder was lost in the reign of the Emperor

The destruction of the Alexandrian Library.

Theodosius in the 4th century of the Christian era. This Emperor, who was a devout Christian and hated works written by pagans, had ordered the destruction and dispersion of the splendid remnant of the Philadelphian Library which was so zealously carried out that little or nothing remained of it in the 7th century for the Moslems to destroy.

(Compare Sedillot, Vol. I, P. 439. The books are said to have been used to heat the baths with. There were no public *hammams* then in existence. They came into vogue years later.) \*

It is needless to say here that the temple of Serapis and the famous library in Alexandria were destroyed under the directions of Bishop Theophilus. Says a great historian, "The temple of the celestial Venus at Carthage, whose secret precincts formed a circumference of two miles, was judiciously converted into a Christian church.

(Prosper Aquitan, I, III, C. 38 apud Barouinm; annal Eccles. A. D. 389, No 58 etc. The temple had been shut sometime, and the access was overgrown with brambles)."

And again "But when a sentence of destruction against the idols of Alexandria was pronounced the Christians set up a sort of joy and exultation, whilst the unfortunate pagans whose fury had given way to consternation retired with hasty and silent steps and eluded by their flight or obscurity the resentment of their enemies...

The valuable library of Alexandria was pillaged or destroyed, and near twenty years afterwards the appearance of the empty shelves excited the regret and indignation of every spectator whose mind was not totally darkened by religious prejudice.

... (Nos Vidimus armoria librorum, quibus direptis, exinanita ea a nostris hominibus, nostris temporibus memorant Oros. i, vii, c. 15 P. 421 ed Havercamp. Though a bigot and a controversial writer Orosius seems to blush)" (1)

What is meant by the crusades? we have not the space here to paint the horrors of war, rapine, cannibalism and crimes of worst forms practised by the Christians then. What is meant by the persistent persecutions of the Jews? What is meant by the conqueror of Mexico calling out, "Forward, soldiers, the Holy Cross is our banner and under that we shall conquer?" (2) Truly says the historian that in America, Christianity had been preached with "the sword in one hand and the Bible in the other." (3) What was the case even in India with the earliest Christian conquerors, when a whole city was asked either to become Christians within 24 hours or to prefer to be placed under the cannon ball !! England and England alone has been more tolerant than their neighbours in Europe in this respect.\* But we must stop here and say that fanaticism is fanaticism all the world over. Fanatics there are in every part of the world. Fanaticism cannot be laid at the door of any religion. How we wish a death knell to be sounded against all fanaticism. It is true that the influence of Christianity is due more to the majestic personality of Jesus than to these fanatics. But so is with every faith.

Like the previous Christian religious councils, the council of Toledo was held in 632, the council of Whitby in 664, the council of Constantinople in 692, the 2nd council of Nicene in 787.

(5) Religious gatherings.

(1) Gibbon's Roman Empire Chap. XXVIII. .

(2) Prescott's Conquest of Mexico.

(3) Do. do.

\* It is the great heart and the tolerant spirit of England which made her stand for the cause of humanity, which uprooted the Slave-trade, made the Prison and the Penal Code reforms in the West.

Had our space allowed how we wish we could have given a short summary of the lives of Francis of Assasi (1182), Dominic (1216), Martin Luther (1483), Ignatius Loyalla (1491) and other saints to show how

Saints.

Christianity was able to capture the hearts of millions by the examples of the lives of renunciation of these saints. Yes, they are the pillars upon which the huge structure of Christianity rests. But alas for Europe! such saints are becoming rarer and rarer every day! In spite of her boasted civilization, she has failed to harmonise between

Failure of Europe to evolve a society where highest spiritual ideals may become practical.

matter and spirit she has failed to evolve a social system wherein matter and spirit, may get their assigned places. We want to-day more than anything else perhaps, saints of the type we have mentioned, amongst us. We want missionaries of Christ and not missionaries of church. We want Christianity to be preached and not Churchianity to take hold upon the people. We want missionaries of love and not of forms. We want living examples and not mere frothy precepts.

Religious gatherings. Protestants.

A few years before Martin Luther, another religious council was held at Florence (1441). In a Diet at Spires (1529), the edict of Worms was confirmed upon which a solemn *protest* was entered against this decree by the elector of Saxony and other reformers whence they began to be called as Protestants.

Under the patronage of the elector of Saxony, Martin Luther with other divines committed the chief articles of his faith to writing; further to elucidate them Melancthon drew up the celebrated 'Confessions of Augusburg' to be presented before the Diet assembled again in 1530. Several conferences were held upto 1546, without any satisfactory conclusion, to settle religious disputes. Charles V. of Hungary, a Roman

Catholic prince, tried to arrange the religious affairs of Germany at the Diet of Ratisbon (1538) without any result, but a religious peace was finally declared by the 'recess of Augusburg'. During the progress of this treaty Charles V renounced, to the astonishment of Europe, his imperial and Spanish crown and retired to spend the remainder of his life in meditation at the monastery of *Yuste* in Spain 1563.

Says Maxmuller, "Of course, in the Middle Ages what was orthodox in one century became often unorthodox in the next, one council condemned another, one Pope anathemised another. But the idea that there was a *Divine Essentia*, which was manifested in the Father, the Son, and the Holy Ghost, was familiar to many Christian theologians, in ancient and modern times. Hence arose the danger on one side of substituting a Quaternity for the Trinity *i. e.* the Divine Essence and the three substances, Father, Son and Holy Ghost, or on the other side of changing the Trinity into three gods distinct substantially which would have been condemned as Tritheism.

(See Hammarck, *dogmengeschichte*, iv. P. 447, note; Hagenlensch, *Dogmengeschichte*, P. 170 Notes.)\*

The Roman Catholic Canon was finally determined at the council of Trent in 1546.  
(7) Religious gatherings. A Jerusalem Synod was held in 1672. The Vatican council took place in 1870.

The greatest of such religious gatherings, perhaps the greatest that the world ever saw in the West took place in America in 1893. It is known as the Parliament of Religions in Chicago. It is said that all the religions of the world with their sects were represented in this Parliament. The greatest figure in this gathering, as we come to learn from the Press Reports of that country of that time, was the Swami Vivekananda, now well known all over the world.

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\* The Vedanta Philosophy—F. Max Muller.



There in a trumpet voice did he declare that man is not a sinner, but a child of the Immortal Bliss and that he is travelling not from error to truth, but from truth to truth from the lower to the higher truth.

Aryan thoughts, as we have seen, travelled beyond India often and often. They had their far reaching effects. India has thus been able to systematize her religious thoughts in a thorough scientific way as is evidenced by the great systems of Hindu philosophy. We beg to differ here with Mr. Madan (Vide Vol. I for his thesis on Zoroastrianism) when he says that the systematization and the cultivation of theology as a science has its origin entirely in the West. The genius of the West is in the development of material science, and we must be thankful to the West for her noble efforts to study theology from *comparative*, linguistic and historical points of view with the aid of India and the West. the knowledge of this science. Nevertheless we make bold to say that if any place is best suited for the study of theology or even history from any and every point of view, it is this wonderful land India, the protector and shelterer of the persecutees and refugees of all nations of the earth. With so much diverse creeds and diverse nationalities, India was engaged to find out a common point where all these diverse ideas converge ; she was engaged to find out the centre at which all these diverging radii meet. Truly remarks the editor in his preface to the Science and Philosophy of Religion by the Swami Vivekananda, that "the Indian national mind was sleeping centuries perfectly exhausted with the superhuman exertions of the great discovery ! No wonder it needed the present period of re-awakening of the motherland of Dharma..." And the re-awakening, we are sure, is destined to mould the thought-currents of the world.

We have said something about the Swami and

his Master in Vol. I. In this Volume, we have<sup>\*</sup> tried to indicate some salient points in the teachings of some of the greatest heroes of the world. We shall here try to give a gist of the teachings of the Swami, as we have understood them. In this connection, we desire to draw the attention of our readers to the thesis on 'Sanatan Dharma' by the Swami Saradananda (*Vide* this Volume).

Says the Swami Vivekananda, "Thoughts, like merchandise, can only run through channels made by somebody. Roads have to be made before even thought can travel from one place to another, and, whenever in the history of the world a great conquering nation has arisen linking the different parts of the world together, then has poured through these channels the thought of India, and entered into the

India's contact with the outside world for the 5th time. Channels for thought to travel, made by England.

veins of every race...One of these cycles have again arrived. There is the tremendous power of England which has linked the different parts of the world together. English roads no more are content like Roman roads to run over lands, but they have ploughed the deep in every one of its parts. From ocean to ocean run the roads of England. Every part of the world has been linked to every other part, and electricity plays a most marvellous part as a new messenger. Under all these circumstances we find again India reviving and ready to give her own quota to the world."

The Aryan idea is, that there is but One.\* This

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\* There are three steps to gain knowledge, to look at things separately, to find a relation between them, to find a common point in them all. Different schools of thought have taken up one or more of these different steps. Hence seem these apparent contradictions among them. In India, the *Sankhya* System of Kapila has taken up the second step only. It recognises the authority of the Vidas, and is called the *Nirishwarbâd* (the doctrine of the agnostics). Even such a thorough-going dualist as Madhwacharya, in later times, did not contradict the *Ishta-bâd* (theory of Ishtam) and thus even he recognises Oneness in variety—*Ekam Sat Vipra Bahudha Vadanti*.

One has become many, so to speak. *Purnam* is its nature. It is unlimited. For there is nothing to limit It. Hence It is unchangeable. What is Unchangeable must be beyond all laws. For law means limitation. What is beyond the law must be beyond all senses and consequently beyond the mind. What is beyond the mind is what is Unknown and Unknowable. Purnam (Wholeness or Absolute) known is no more Purnam. It is a contradiction in terms. For it is then limited by the mind. What is meant by this Unknown and Unknowableness? Certainly not as the agnostics put it.

"But what Advaita says is that It is more than knowable...For instance, here is a chair and my knowledge of it is expressed by the English word—it is known to me. On the contrary what is beyond ether, or whether some people exist there or not, possibly is unknowable. But God is neither known or unknowable in this sense. It is something still higher than known; that is what is meant by God being Unknown and Unknowable, not in the sense in which some people say some questions are unknown and unknowable. It is more than known. This chair is known; it is a certain degree of that knowledge; but God is intensely more than that, because in and through Him we have to know this chair itself. He is the witness, the Eternal witness of all knowledge. Whatever we know, we have to know in and through Him. He is the essence of our own self. He, the I, is the essence of this ego; we cannot know anything excepting in and through that I, and you have to know everything in and through Bramhan...Thus God is infinitely nearer to us than the chair, but yet He is something higher, neither known nor unknown, but something infinitely higher than either."\*

This unknowableness is *Maya*. *Maya* is not an illusion or delusion, but a statement of facts. This universe is real; for we can sense it, feel it and see it. It is a delusion in the sense that it is changeable or in other words it is subject to mind. It is *my* projection. Its creation or otherwise depends on *me*. In

\* This and the following quotations are mostly from the lectures of the Swami delivered in the West: others are from his writings. These will be found in the Complete Works of the Swami Vivekananda published from Mayabati, P. O. Lohaghat, Dt. Almora.

this sense, all dualities are delusions. Beyond vice, beyond virtue, beyond all relativities is the Reality. In this sense, these varieties are unreal.

"Everything that you see or feel or hear, the whole universe is His creation, to be a little more accurate, is His projection ; still more accurate, the Lord Himself. It is He who is shining as the sun and the stars, He is the mother earth, He is the ocean Himself. He comes as gentle showers, He is the gentle breeze that we breathe and He it is who is working as force in the body. He is the speech that speaks. He is the man that is walking....Thou art the man, Thou art the woman, Thou art the strong man walking in the pride of youth, Thou art the old man tottering on crutches, Thou art in everything, Thou art everything, O Lord".

Can this state of things become practical ? Can it be realized ? Theories or speculations are nothing if they cannot find a way out. Words must not bewilder us. We must be bold. We must face the question boldly. Not the boldness of a wolf or a tiger, but the boldness before which the world quakes, is what is required.

"There are two sorts of courage. The courage to jump at the mouth of a cannon. Tigers in that case, have been better than men and wolves also. But there is another sort of spiritual boldness. An invading Emperor went to India. His teacher told him to go and see some of those sages of India. After a long search, he found a very old man sitting on a block of stone. The Emperor talked with him a little and became very much pleased with the conversation of the man. He asked the sage to go with him to his country. 'No, I am quite satisfied with my forest here'...The Emperor replied 'If you do not go I will kill you.' The man burst into a laugh. 'That is the silliest thing you have ever said, Emperor. You cannot kill me. Me the sun cannot dry, neither fire can burn, neither instrument kill, for I am the birthless, the deathless, the omnipotent, omnipresent spirit, ever living.' That is another boldness. In the Mutiny of 1857 there was a great Swami, a very great soul. A Mahomedan mutineer stabbed him and nearly killed him. The Hindu mutineers brought the Mahomedan to the Swami and offered to kill him. But the Swami turned and said 'Yet brother, thou art He, thou art He !' and expired. That is another bravery. What is to talk of the bravery of your muscles, of your Western institution, if you cannot build up a society into which the highest truth will fit ?..."

How to find a way out, how to realize this Divinity if it is practical? Renunciation (*Vairagya*m) is the first step to get at this state. Renunciation may be expressed in diverse ways. We must recognise each of them. Each is great in its own place. It is foolishness to denounce the one or to applaud the other.

"The Vedanta, does not in reality denounce the world. The ideals of renunciation nowhere attain such a climax as in the teachings of the Vedanta ; but at the same time dry suicidal advice is not intended, it actually means deification of the world—give up the world as we think of it, as we seem to know it, as it is appearing and know what it really is. Deify it ; it is God alone, and as such, we read at the commencement of the oldest of the Upanishads, the very first book that was ever written on the Vedanta—'whatever exists in this universe, whatever is there, is to be covered with God.'

We have to cover everything with the Lord Himself, not by a false sort of optimism not by blinding our eyes to the evil, but by really seeing God inside everything. Thus we have to give up the world, and when the world is given up, what remains? God. What is meant? You can have your wives ; it does not mean that you are to abandon them, and leave them to go away, but that you are to see God in the wife. Give up your children ; what does that mean? Take your children and throw them in the street as some human brutes do in every country? Certainly not... But see God in your children. So in everything. In life and in death, in woe or in joy, in misery or in happiness, the whole world is full of the Lord. Open your eyes and see Him. That is what Vedanta says. Give up the world which you have conjectured, because your conjecture was based upon very partial experience, your conjecture was based upon very poor reasoning, your conjecture was based upon your own weaknesses. Give that up ; the world we have been thinking of so long, is a false world of your creation. Give that up ; open your eyes and see that as such it never existed : it was a dream, *Maya*. What existed was the Lord Himself : It is He in the child, He in the wife, and He in the husband, He in the good, and He in the bad, He in the murderer He in the sin, and He in the sinner, He in life, and He in death."

Thus seeing God in everything should we work. This is the only solution of the problems that are agitating the world—the problems of life and death, of good and evil. Deification of the universe—this is

the theme. It is from this state that one can send good thoughts to the world.

"Say peace to all. From me no danger be  
To ought that lives. In those that dwell on high  
In those that lowly creep, I am the Self of all,  
All life, both here and there, do I renounce,  
All heavens, earths and hells, all hopes and fears  
Thus cut thy bonds, Sannyasin bold ! say  
    'Om tat sat om'."

This is Oneness. This is Divinity. Call it Love, call it Faith or call it what you like.

It is through intellect that we may try to understand this. But intellect goes only a little way and there it stops. It is through the heart that inspiration comes, realization comes. Intellect without the heart is barren dryness, the heart without intellect may bring in cancering bigotry and poisonous fanaticism. Intellect must guide the heart until inspiration comes. It is in the inspiration that the aspirations of the intellect are fulfilled. For inspiration does not contradict reason. Hence to realize this Divinity, intellect must join the heart.

A tremendous task, indeed to realise this ! But we must be bold. We must stand on our own legs and see things for ourselves. We are the makers of our own destinies. What we have done we can undo. It is folly to blame others ; it is weakness to say that we are guided by the so-called unknown forces. Omnipotence is within us. Evolve it we must in every sphere of work. This is *Mukti*. This is freedom from all bondage. At the bidding of *Mukta-Purushas* (liberated souls) rocks may crumble to pieces, systems may roll away into the infinity. Jesus calls it Faith. The dualists call it Love. The Advaitists call it Self. "This infinite power of the spirit brought to bear upon matter evolves material development, made to act upon thought evolves intel-

lectuality, and made to act upon itself makes of man a God" This tremendous faith is what the world needs now. "He is an atheist who does not believe in himself. The old religions said, he was an atheist who did not believe in God. The new religion says, he is the atheist who does not believe in himself. But it is not selfish faith ; because Vedanta again, is the doctrine of oneness. It means faith in all, because you are pure." We must recognise this. We must understand this spirit of the evolution. Man is not erring when he is treading his steps God-ward. From the lowest intellect to the towering man of spirituality man is travelling from truth to truth, from lower to higher truth. Childhood is not youth. Youth is not old age. Yet childhood is a necessity, it may be a lower state and old age, a higher manifestation.

We have spoken of the idea of the solidarity of the universe in Vol. I. The whole world is being driven towards that. The whole trend of modern thought is towards that. We must, therefore, in the first place, try to form a conception of humanity as a whole as forming an essential factor in the solidarity of universe and a practical realization of this idea only means service to humanity. Call it *Yuga-Dharma* (the religion of the times) if you will.

"For us it is not to pity, but to serve. Ours is not the feeling of compassion, but of love, and the feeling of Self in all. It is a privilege to serve others. I see there are some poor, because it is of my salvation. I will go and worship them ; God is there. Some here are miserable for your and my salvation, so that we may serve the Lord coming in the shape of the lunatic, the leper and the sinner,"

Aye, it is the voice of love—love that leads to Unity, love that melts into Divinity, love that cares not for '*Bhakti*' or '*Mukti*.'

"I do not care a straw for your Bhakti or Mukti, I would even go to a hundred thousand hells to do good to others—that is my Dharma. He indeed is blessed, who can help in this great cause."

The saint, the strong, the able, can work out their own salvation. It is the wicked, the miserable, the destitute, the poor who require help, who need a helping hand; and the voice comes spurting up, like a lovely fountain, out of the fullness of the heart,

"May I be born again and again and suffer thousands of miseries, so that I may worship the only God that exists, the only God I believe,—the sum total of all souls and above all, my God the wicked—my God the miserable, my God the poor of all races and of all species! May these be the special objects of my worship."

It is the voice which courts misery. It is the voice of love, sweeter than the sweetest tune of music, lovelier than the loveliest tear-drops of a devotee. Along with it, comes the voice, mightier than ever, the voice of the accumulated past, the voice of united humanity thundering like the eruption of a volcano.

"The stars are blotted out,  
The clouds are covering clouds  
It is darkness vibrant, sonant  
In the rolling whirling wind  
Are the souls of million lunatics,  
Just loose from prison house;  
Wrenching trees by the roots  
Sweeping all from the path  
The sea has joined the fray  
And swirls up mountain waves,  
To reach the pitching sky—  
The flash of lurid light  
Reveals on every side  
A thousand, thousand shades  
Of death begrimed and black—  
Scattering plagues and sorrows,  
Dancing mad with joy  
Come Mother, come.

P.—II.—H



For terror is Thy name,  
 Death is in Thy breath,  
 And every shaking step  
 Destroys a world fore'er  
 Thou 'Time' the All-destroyer,  
 Come, O Mother come,  
 Who dares misery love,  
 And hug the form of death  
 Enjoy destruction's dance  
 To him the Mother comes."

This worship of the 'Terrible' may frighten many. Yet this is the voice of hope, energy and strength—the very source of love. This is what is meant by the deification of everything—to see God in everything. God exists and all else is naught. "What is death? What are terrors? Do not you see the Lord's face in them? Fly from evil and terror and misery and they will follow you. Face them and they will flee. The whole world worships ease and pleasure and very few dare worship that which is painful. To rise above both is the idea of freedom.....All the world has ever been preaching the God of virtue. I preach a God of Virtue and a God of Sin in one. Take this if you dare—that is the one way to salvation; then alone will come the Truth Ultimate which comes from the idea of oneness."

"It is death between two lives,  
 And lull between two storms,  
 The void whence rose creation,  
 And that where it returns.

To it the tear-drop goes,  
 To spread the smiling form  
 It is the Goal of Life  
 And *Peace*—its only home."

This idea of oneness then is all inclusive. "It includes not the parts only, but is the sum total. There

is but One Life, and One world and One Existence. Everything is that Oneness and the difference is in degree and not in kind." In this Oneness is included all faiths, all dogmas. Each of them has its own place in the world. We must recognise this. Through this Oneness, is the ideal of a Universal Religion realized. Let us recognise each and every system of faith. Sincerity is the only condition. Let our hearts be opened. Let fanaticism be replaced by toleration and practical love.

"The Hindu may have failed to carry out all his plans, but if there is ever to be a universal religion, it must be one which will have no location in place or time ; which will be infinite, like the God it will preach, and whose sun will shine upon the followers of Krishna and of Christ, on saints and sinners alike, which will not be Bramhanic or Buddhistic, Christian or Mahomedan but the sum total of all these, and still have infinite space for development, which in its Catholicity will embrace in its infinite arms and find a place for every human being from the lowest grovelling savage not far removed from the brute, to the highest man towering by the virtues of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature. It will be a religion which will have no place for persecution or intolerance in its polity, which will recognise divinity in every man and woman, and whose whole scope, whose whole force will be centred in aiding humanity to realize its own true, divine nature."

Let us hope for the day when this idea of a Universal Religion will shine upon mankind. Civilization is yet in its infancy. The recognition of the Motherhood of God, means the recognition of Womanhood. Let us say peace to all and blessings to all. "Let Harmony and Peace and not Dissension be written on our banners." Let the atmosphere vibrate with this idea of love and benediction. Let us in conclusion say with the great Indian sages and echo the voice of the Vedas, मधुवाता ऋतायते, मधुवरन् सिन्धवः ।....ओं मधुः ओं मधुः ओं मधुः ।

"Blissful is the air ; Blissfulness emit the oceans.  
Blissful is the dust of the earth. Blissful are the trees.  
Blissful are the planetary systems. It is all Bliss. It  
is all Bliss. It is all Bliss."\*

## THE VIVEKANANDA SOCIETY.

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\* We have given the purport only of the verse in translation.

# The Visishtadwaita System of Philosophy.

1ST. PAPER.

## SRI RAMANUJACHARYA.

### HIS PHILOSOPHY.

BY MR. T. RAJAGOPALACHARIAR M. A. B. L.

#### The Term 'Visishtadwaita' Explained.

**T**HE Visishtadwaita system is so called because it inculcates the *advaita* or oneness of God, with *visesha* or attributes. It is, therefore, 'qualified non-dualism.' God alone exists ; all else that is seen is His manifestation, attribute, or *Sakti*. Such attributes are *chit* or the individual souls and *achit* or matter. The Adwaitic position is also that God alone exists and all else is His manifestation. Herein is the common element between the two views ; but the Adwaitin regards the manifestation as unreal and temporary and as a result of *Avidya* or Nescience. In consequence, the one Brahman is without any attribute, in his view. Ramanuja and his school regard the attributes as real and permanent, but subject to the control of the one Brahman in all their modifications and evolutions. The oneness of God is compatible with the existence of attributes, as the latter are incapable of existing alone, and so do not constitute independent things. The Visishtadwaitin does not make the unphilosophical statement that the souls are absolutely independent entities, endowed with the capacity of separate existence and activity apart from the Brahman.

#### The Fundamental Attributes.

THE Brahman (we use the word in the first of the above senses) is Intelligence. It is something more—it is the Knower. Where attributes are denied and all that exists is one homogeneous Intelligence, as in the Adwaita, there can be

no Knower ; for there is nothing to know. But for the Visishtadwaitin, the Brahman is a Knower and the variety, philosophically essential for relative knowledge, is furnished by the attributes. Brahman is Bliss, *i.e.* He is blissful ; for a mixture of the opposite, pain, is unimaginable in his case. It will thus be seen that besides the attributes of souls and matter, which may be called 'the concrete attributes,' the Brahman has various abstract attributes, qualities strictly so called, denoting His perfection from various points of view. The Visishtadwaitin considers 'Intelligence' as partaking of the dual character of an abstract and a concrete attribute ; Intelligence is of the essence of Brahman ; it is an attribute as well, in its nature of universal pervasion. Again the Brahman is real, *satya*. By this is understood that he is without *vikara* or modification of any kind. The souls and matter are *asatya* or unreal, which again means that they are subject to modification, which is necessarily an element of impurity. In the case of souls, this modification takes the form of expansion or contraction of Intelligence. In mineral, plant, or animal life, the soul, under *karmic* control, is dull or of suppressed Intelligence. The modifications of matter are of a more serious kind. In the creation and expansion of the universe, matter undergoes a real modification of its nature. Such change is called *parinama* or evolution, as contrasted with *vivarta* or apparent variation, which latter is the view of the Adwaitin.

## Two States of the Brahman.

There are two states of existence for the Brahman. One is absolute quiescence or *pralaya*, when all the souls and matter exist in Him in deep sleep as it were. No differentiation is possible in that stage between the souls and matter ; these are then, as it were non-existent. 'Sat alone exists, one without a second.' Existence is the only phrase that can be applied to the Brahman in that stage, as volition, not to speak of creation, remains potential or has not commenced to work. Then begins the second stage, creation. To the Adwaitin, creation is a negative, an unreal, act. It is the clouding of the pure Intelligence of the Brahman by the inexplicable Avidya, which produces the manifestation of apparent diversity. The Visishtadwaitin considers creation as a positive volitional effort of the Brahman to display real diversity, by actualising the energy for change which is innate in both the souls and matter. *Sa Aikshata bahu syam prajayeya iti.* 'He thought, may I become many, may I grow forth.' The '*antah prabesa*'

'entry within' which the Upanishads speak of as taking place at the time of creation is not strictly true. To the Visishtadwaitin, it means only the Brahman's willing to develop his inseparable attributes, souls and matter ; for Brahman was 'within' even before creation. To the Adwaitin, the *antah prabesa* is entirely metaphorical. The language of the *Parinama Vada* is used in his view, merely for facility of comprehension.

### **The Purpose of Creation.**

The ethical justification for creation is Justice. The fruits of actions (karma) have to be bestowed, equally and impartially, and the Brahman does this by endowing souls with appropriate bodies of various kinds and giving scope for their further development and display of free-will within limits ; the further evolution depends on the manner in which the individual uses his opportunities. As karma in the Hindu view is, without a beginning, it becomes unnecessary to account for its origin. To the objection that the Brahman could have no purpose being without wants, in engaging itself in creation, the reply is, in the words of the author of the Sutras, *lokavat tu lila kaivalyam* (II. 1.33), it is mere recreation, as in ordinary life. In other words, as no compulsion can be predicated of the Brahman to evolve the universe, the Visishtadwaitin accounts for it by the only other possible alternative, that it is not only recreation for the Brahman, but the strictest justice for the souls concerned. Sankara adds the explanation that His innate nature (*svabhava*) is to create, which does not carry us much further, and also reminds us that the whole discussion is unreal, as the Brahman is never the agent of creation.

### **The Authority of Revelation.**

To the Visishtadwaitin, as to the Adwaitin, the Vedas and Smritis are the sole and independent authority for the knowledge of the Brahman. Reason has no operation except in matters perceptible by the senses. Transcendental notions as those with respect to the nature and attributes of the Brahman and the souls, can only be got from Revelation. This position appears illogical, dethroning, as it does, *Reason*, the accepted instrument of correct conclusion in all processes of thought. To explain this anomaly, we have to dwell a little on the exact place assigned to reason by Sankara as well as by Ramanuja. Reason is an indefinite word. It depends for its correctness, on the intellectual capacity of the person arguing,

the extent of his information and other circumstances. Until a fallacy is exposed, an argument is apparently sound. Then it is upset and the conclusion has to be reached by other reasonings. This want of finality in mere reason is referred to in the Sūtras (II.1-11) and is the cause of the Vedantic systems rejecting it as a sufficient authority in the knowledge of the Brahman. The argument from design may at best establish a highly endowed intelligent first cause or causes, but can lead to no conception of a perfect Brahman as first cause. And so, the help of mere reason as a sufficiently competent determining factor in the establishment of the Brahman, as the first cause, is rejected. This must not be taken to mean that the Hindu Vedantins reject argumentation in their philosophy. Every page of their writings is a standing monument of their skill in the subtlest reasonings. According to them the purpose of reasoning is two-fold. It has, in the first place, full scope in matters which do not transcend the senses. In the second place, it is a valuable adjunct in ontology, where the texts of the Vedas are to be construed. As it so happens that most important texts are liable to be disputed as to their meanings, it goes without saying that there is full room for logical interpretation with respect to them. To say that explicit Vedic texts are unquestionable authorities means one of two things, either that we take them as the conclusions of great minds reached after acute reasoning, on matters which our feeble intellects can not sufficiently comprehend, or we consider them to be the records of unique direct experiences of men who had trained their powers of mental perception by methods to which we have no access. Neither position is inconceivable or necessarily absurd. So many scientific positions are accepted by the general body of educated men all over the world on the faith of representations that those positions have been verified by some one by actual experiments. There may be danger of mistakes and mis-statements in either case ; but those like Sankara and Ramanuja, who do not feel the position of an agnostic satisfactory or comfortable, have preferred to base their ontological position on revelation, while fully trusting to their capacity for ratiocination to meet objections from those who do not subscribe to the authority of the Vedas. Between these two, there is, however, a difference. Sankara includes the Śruti and Smṛiti among ephemeral things whose purpose is served when once oneness is realised. Ramanuja considers them as always authoritative and as expressive of the eternal commands of the Deity whose breath

they are said to be. An important difference arises between these two thinkers, based on this distinction. In Sankara's view the compulsory nature of ordained duties lasts only till an individual has realised his unity with the Brahman. Ramanuja considers the performance of such duties obligatory as long as life and physical powers endure. (See Sutras III: 4.32-35.)

There are also certain assertions in Ramanuja's religious tenets which must be unacceptable to those who do not believe in revelation or adopt his interpretation. Such are his 'eternally free souls' (*nityas*), heaven conceived as a distinct place apart from and outside the changeable universe (though not outside the Brahman), the existence of the Deity in physical forms of various kinds, the peculiar paths of souls on their release from the body, and so on. Belief in these is based on express texts and no reasoning can be advanced to prove them. It is Ramanuja's contention that reasoning is equally powerless to disprove them. And a disapproval of these in no way affects Ramanuja's conclusions, as regards the nature of the Brahman and its relation to souls and matter, as philosophical positions consonant to abstract reasoning.

### Mode of Reconciliation.

We now come to Ramanuja's mode of reconciling the Vedic texts. The western scholars have tried to arrange chronologically the principal Upanishads and to discern, in some of them, partial truths; in others, crude statements; in others again, the most complete insight into things transcendental that may be given to men. How far this discussion is convincing we shall not stop to examine. Where passages in the same Upanishads appear to conflict, as in the *Chhandogya*, the *Brihad-Aranyaka*, or the *Isa-Vasya*, it is evident that the ordinary rules of interpretation must be resorted to, to arrive at a consistent meaning. The respect which Hindus have entertained for the Upanishads on account of their antiquity has prevented them from considering any of them as of inferior authority to the rest. It follows that a consistent doctrine has to be attempted out of at least the principal Upanishads. This is what Sankara and Ramanuja have attempted to do, each in his own way. And this is indeed what Badarayana, the first interpreter of the Upanishads known to us, has himself done in the Sutras.

Professor Deussen and others have conjectured that Badarayana had a partiality for the *Chhandogya* and hence



his frequent references to it in the topics discussed. Indian scholars thoroughly equipped with an intimate acquaintance with "the immense and highly technical philosophical literature, which is only just beginning to be studied and comprehended, in part, by European scholars," to use the words of Dr. Thibaut have ascertained that, in the two Mimāṃsās, the passages discussed in each Adhikaraṇa are only typical and not exhaustive and that the order of exposition is mainly based on logical sequence. It consequently follows that there is no justification for the view that one or two Upanishads are specially intended as the repositories of philosophical truths to the exclusion of the rest.

The text of the Upanishads referring to the Supreme Self are of two kinds. Some speak of Him as *nirguṇa* or, without attributes. Others describe him as having attributes or qualities like wisdom, power, etc. As there can be only one truth, the natural question arises whether these texts can be reconciled in any manner. Sankara's view is that predominance must be given to the *nirguṇa* texts, as the others have the effect of limiting the Infinite, which should not be done. Hence texts like *Ēkaṃ eva Advaitīyaṃ*, 'one only, without a second *nāha nana Asti*, here there is no diversity etc, are interpreted by him, without much straining as establishing the absolute oneness of the Brahman. And the other texts are relegated to an inferior position and made to refer to an imaginary and inferior Brahman called *apara* or *kārya* Brahman, *i. e.* the Brahman in conjunction with its creative power called *māya*. Ramanuja's difficulty seems to be that this sharp division of the passages into those referring to the higher and those referring to the lower Brahman is not easily and directly inferable from the texts themselves. On the other hand, the passages are so mixed up that it is impossible to say that this distinction, if true, was ever prominently kept up. His reconciliation is, therefore, as follows: the texts of the Upanishads do not inculcate an attributeless Brahman; the attributes are real and not the result of Avidyā the texts referring to these attributes expound the Brahman, as He is, with the souls and matter as His inseparable *modis*. Brahman is one, only in His compound nature, as described already. The texts denying any attributes for Him are to be taken as meaning that He has no low or meanly attributes, such as liability to changes, death, sorrow, etc. The texts as to creation, as mentioned already, mean a real modification of the attributes, souls and matter of the Brahman

and do not mean that Brahman becomes suffused with Nescience and imagines a variety. The souls are many and God is immanent, both in them and in matter. The texts which speak of unity and deny variety do so of the totality of the Brahman with His attributes. Texts, which deny a second to the Brahman, mean that there is no other controlling power in the universe apart from Him. Texts which deny the possibility of knowing the Brahman, do not mean that he cannot be the object of thought, as there is no thinker ; they mean only that His wonderful and priceless excellences or qualities could not be adequately described. Else, according to Ramanuja, they would conflict with hosts of passages which prescribe knowledge of the Brahman and ascribe qualities to Him. The text of the Brihad Aranyaka (II 3. 6.) which contains the famous words "*neti, neti*" "not this, not this" and is taken by Sankara to teach the negation of all attributes is interpreted by Ramanuja, (Sutras, III. 2. 21) as merely denying the possibility of adequate knowledge of the Brahman, "This interpretation" says he "is confirmed by the fact that after the negative phrase comes an epithet of the Brahman as, the True of the True, for the Pranas are True. Ramanuja interprets this text to mean that the Pranas or the individual souls are *satya* or "true" *i. e.* not subject to change, in their essence, while the Supreme Self is altogether real or unchangeable. "He is therefore, more eminently *true* than they (the souls) are."

### The Theory of Causation.

The theory of causation has profoundly exercised the minds of all Hindu philosophers ; the Vedantins, like the Sankhyas, maintain the oneness of cause and effect in essence as opposed to the logicians who maintain that they are different. In what sense, then is the world which is an effect, one with its cause ? Badarayana has a topic discussing this point. (Sutras I. IV. 23 etc.) Here he maintains that the Brahman is not merely the instrumental cause, but also the material cause of the universe. He is, in the position, not merely of the potter but also of the mud, to give an illustration familiar to Indian philosophers. A succeeding Sutra, (I. 4. 27,) refers to the way in which the Brahman as the cause becomes the effect. It is by '*parinama*' or owing to modification. In Ramanuja's view the oneness of cause and effect arises from the fact that the cause is the Brahman in the *sukshma* or subtle state, when the souls and matter are undeveloped :

and the effect is Brahman also, comprised of the Supreme Self and the souls and matter, the latter in a fully developed state. Sankara, practically admitting the interpretation of the Sutras given above, would, however, explain the modification as *Vivarta*, i. e. phenomenal creation by the Brahman as influenced by Avidya or Maya. That the two philosophers are entirely at variance in their view of this oneness is also clear from their respective commentaries on the important Sutra II I-15, (14, in Sankara's numbering) a discussion of which would be out of place in this brief exposition. We would only draw attention to an important and suggestive statement of Sankaracharya, at the close of his commentary of the above Sutra, that Badarayana in his view, omits to contradict the reality of the manifested world and adopts the language of the *Parinama Vada*, for the purpose of facilitating the exposition of the *saguna* meditations later on, in the work.

### The Doctrine of Nescience.

Ramanuja's Sribhashya is remarkable for the lengthy disquisition on various topics by which his actual commentary on the Sutras is preceded. In this disquisition he treats of various controversial points and expounds fully his differences of views from those of Sankara. One of the most important of these is his statement of objections to the theory of Maya or Avidya, which is a fundamental one in Sankara's philosophy and is, at the same time, the most vulnerable point in it. Is this Avidya different from or identical with the Brahman? The former view would seem to undermine Sankara's doctrine of oneness and the latter is equally untenable. Sankara cuts the Gordian knot by boldly declaring that it (the Avidya) is *Sadasadanirvachaniya*, i. e. it is indescribable as either existing or non-existing. Ramanuja expounds at great length his difficulties as to the tenability of the Maya theory, under seven heads, a clear account of which is to be found in Professor Ranghacharya's 'Analytical outline,' prefixed to his valuable translation of the Sri Bhashya, Vol. I. Ramanuja's objections are these: The Avidya cannot operate on the Brahman directly, for His nature is Intelligence and this would repel Nescience by its intrinsic merit. Nor can it operate on the individual souls, for these are the outcome of Avidya and cannot therefore, be acted upon in anticipation. Again, to state that Nescience clouds the Brahman is impossible, for that would mean that Brahman's luminous nature

is thereby destroyed,—a position which is not admissible. Avidya, again, as defined by Sankara, is in Ramanuja's view, inconceivable, as the simultaneous possession of two opposite characters, as existence and non-existence, cannot be predicated of anything in human conception. Ramanuja, further, does not think that to describe Avidya as 'indescribable' really strengthens the position of Sankara ; for if a thing is absolutely indescribable, it must be non-existent as an entity. Then Ramanuja points out that such an Avidya cannot be established to exist by any known means of proof including the Vedic or the Smṛiti texts ; if such an Avidya should exist, says Ramanuja, it is irremovable, for the knowledge of a Brahman without attributes cannot be proved. Again, such an Avidya is irremovable for another reason. In Ramanuja's view, ignorance, being the result of karma, can be removed only by enjoined action and meditation. Mere knowledge of the Brahman cannot remove it. For all these reasons, Ramanuja concludes that the theory of Maya is untenable and is opposed to the tenor of the Vedic texts.

It is not the purpose of this sketch to explain all of Ramanuja's objections to Sankaracharya's views. What has been attempted is only the setting forth of Ramanuja's views on important points with just so much reference to the doctrines of Sankara, as is necessary to understand Ramanuja. To really grasp the vital differences, between these two eminent philosophers, and to arrive at a proper estimate of their relative merits, would mean a thorough discussion of three important questions, namely, (1) who is the better interpreter of the Upanishads, (2) who has more accurately represented the views of the Vedānta Sūtras, and (3) who is entitled to greater respect as a philosophical thinker. These are questions of so difficult a nature that it is not proposed to discuss them here. Enough has, however, been said to show that Ramanuja is entitled to a high place among the world's philosophers and that his system is an eminently sound one, compatible with the reality of the cosmos and a high conception of the nature and attributes of the Deity.

### **The Doctrine of Prapatti.**

Such being the principal features of Ramanujacharya's philosophy, it now remains to briefly touch upon those characteristics of his religion which appeal to people specially

and give to his system that stability which it has continually enjoyed.

Foremost among the doctrines propounded by Ramanujacharya, the great Vaisnava apostle of Southern India and the founder of the Vishistadwaita School of philosophy, is that of *Prapatti* or surrender to the grace of God, which among the Vaishnavites is considered to be an independent path to salvation. As elaborated by Ramanuja and his followers, this mode of salvation is considered to be of equal rank with the several *vidyas* (methods of worship) spoken of in the Vedanta, and is taken to be founded on the Svetâsvetara Upanishad text "*Mumukshur Vai Saranam Aham Prapadye*" and other texts and injunctions in the Upanishads, the Mahabharata and the Nârada Pancharâtra. To the obvious objection that such an easy path to Salvation will render futile the elaborate *vidyas* of the Uttara Mimansa, the answer is, that it acts by way of exception, applying to those who are not powerful enough to enter upon the *Upasanas*, or are anxious to be relieved of rebirths at once, or, being Sudras or women, are incompetent to pursue the other paths to Salvation.

*Prapatti* consists in the realisation of the idea that all human efforts to attain to Salvation will be unsuccessful without the grace of God, such firm conviction being preceded by a conscious prayer for deliverance, by one who has absolute faith in God's Power and Mercy, and is aware of his own utter helplessness. Given this state of mind and the yearning for the grace of God, it is the Vaishnavite's belief that his mere ignorance of the Shastras, or even occasional and involuntary lapses from right conduct, will not stand in the way of his Salvation. The *Prapatti* is held to be a single and instantaneous act, fully effective when equipped with its accessories, and does not require repetition. It is therefore, in this respect, different from *Bhakti* or meditation, of which repetition or constant practice is the essence (Sutras, IV. 1-1.). *Prapatti* is considered powerful in annihilating all past and future Karma and their fruits, any remnants of karma being exhausted in the ills to which the person so surrendering himself is subjected during the remainder of his life. Liberation or the 'entering into God's presence' is considered as assumed on death. Within its sphere, therefore, the *Prapatti* mode of Salvation is claimed to be easier and surer than any other forms of worship and is within the reach of the humblest and the most ignorant. It requires

only a grateful and loving heart, an unbounded faith in God's mercy and absolute reliance on Him. It is not an elaborate sacrament or rite and requires no fasts, penances, or detailed preparation beforehand. It is within the reach of all, irrespective of caste or creed.

It will be seen from the foregoing sketch how powerful an instrument for good such a mode of Salvation must have been when it was first propounded. The Vedic Brâhman with his endless sacrifices, the Yogin with his severe austerities, the Sâṅkhya with his subtle Tatwas, the logician, the Buddhist, and a host of other philosophers failed to carry the heart of the Indian and present to it an ideal which was simple, consoling, and convincing at the same time. Even the Advaitin, who restored to liberation and its blissfulness, set up an ideal which was too eminent to be conceived, bold and almost irreverent from the claim of equality with God which he made for the soul, and altogether unconvincing by his relentless negation of the matter-of-fact Universe. The Bhâgavatas, ignoring the impersonal aspect of God, had sung of God's manifestations in human form and had poured forth their heart in gratefulness and joy at the recital of the deeds of the Avatars. The Vaishnavite, while seeing God everywhere, is specially attracted by the Deity's manifestations in temples and shrines. These are sources of great spiritual influence to him, and are considered to be the real embodiments of God's spirit in pleasant, though mysterious forms. Idolatry has no terrors for him, for he does not see the stone or the copper of the image, but sees God's own form, familiar, benign, and withal awe-inspiring.

### **The Literature of the Vaishnavite.**

All sacred literature is valuable to the Vaishnavite : the Vedas, the sacrifices whereof he holds to be harmless, if done without the desire for fruits ; the Upanishads, which interpret the exact divine nature and teach the various modes of attaining to liberation ; the Smritis and the Purâṇas, which are helpmates to the Vedas in so far as they amplify and expound them, with a reservation [in the case of the former, that their express purpose is not the teaching of the Brahman or God, and in the case of the latter, that they are a mixed lot and must be cautiously used.] His attitude towards the Sâṅkhya the Yoga, the Vaiseshika,

and the rest, is somewhat different ; while recognising that these are in some measure orthodox, he does not yet adopt them in their entirety, but with some modifications, as may be seen from a perusal of the Sanscrit work 'Yatindra-mata-deepika' published in the Anandâsrama series, Poona. In addition to the sacred literature in Sanscrit, which is the common source of all religious inspiration in India, the Vaishnavite of the Ramanuja school sets great value to his second sacred literature, the Tamil Hymns of the Saints of Southern India—usually called the Alwars.

### The Alwars.

The Alwars, it may be mentioned, were a number of inspired writers, who composed devotional songs in the ancient Tamil language, which are learnt by heart, and are sung in Temples, to this day, in South India. They lived probably in the early years of the Christian era, and belonged to all castes, some of them having been Sudras, and one of them a Pariah.

They sang of Rama, Krishna, and the other Avatars of Vishnu, in passionate language, expressive of the deepest tenderness and love for God. One of the Alwars, Saint *Sadhagopa* by name, was the most remarkable of them and his writings are held in great esteem. They consist of over 1200 stanzas of chaste Tamil, and the language in some places rises to the sublimity of the Upanishads, and in a great measure correspond with them. It is not improbable that this ancient writer, if not himself a Sanscrit scholar, was fully possessed of the best Upanishad teachings of his time, and lived a retired life of godliness. All these Alwars lived centuries before the birth of Ramanujacharya, and were Vaishnavites in the best sense of the term. The practical religion of the Vaishnavite cannot be understood without an estimate of the influence exercised by these Vernacular songs in the ancient tongue, which the great Agastya is said to have perfected.

### Vaishnavite Organization.

It is hardly to be expected that a religion, which was intended to reach the masses, should not contain within itself an organization for its extension on a large scale. We accordingly find among the early Vaishnavites, in

Southern India, a grouping into clans or classes and a tacit understanding that the line of spiritual instruction should be preserved undisturbed, and that a change of spiritual allegiance so to speak, should not be lightly made. Ramanuja, it is said, selected 74 principal representatives from amongst his disciples, who were to propagate his system, and minister to the spiritual wants of the followers. So we actually find the Vaishnavites tracing their descent from ancient groups or families under various names, in recognition of such continuity of spiritual descent.

### The Samskaras

A Vaishnavite is intended to be known by five *indicia* or marks. The chief of them is the impression, on the arms near the shoulders, of the Conch and disc of Vishnu, metallic models whereof being, while red-hot, pressed on the arm of the disciple by the Guru at the time of initiation ; this is called the Tapa. Among the other marks are the well-known caste marks in vertical streaks of white clay and yellow paste the assumption of a name denoting his service to God, and the initiation into some sacred *Mantra*. A complete equipment in these matters constitutes initiation. The practice of conversion into the Vaishnavite faith is being followed ever since the days of Ramanuja ; and adherents to the faith have been gathered round both from the Brahmin and the non-Brahmin classes ; and this initiation has always been considered an important event in the life of every pious Vaishnavite.

### Conclusion.

In spite of sharp distinctions in theory and practice, the Vaishnavite has usually lived in peace with the rest of the population, and has taken his chances in social and religious life, not very much the worse for the somewhat puritanical restrictions which his ancestors have forged for him. It will be found, on examination, that he has introduced more changes into the social and religious systems under the protecting wing of orthodoxy, than are apparent on the surface. And the spread of modern education will certainly enable him to modify his practices to the needs of present life, with facility and without any violation of the true principles of his religion. And in this land, where in the days of sharpest religious controversy, the Buddhist and the Jain, the



Mahomedan and the Hindu have lived side by side, in peace and tolerance, and have advanced in religion and literature, under the paternal protection and patronage of the same Monarch, be he Hindu or Scythian, Afghan or Moghul, it may be safely hoped that the Vaishnavite will live on and grow in toleration and broad-mindedness, and secure the good will and regard of other religionists of the world as a true votary of the Universal religion.

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# VISHISTAVAITA SCHOOL OF PHILOSOPHY.

( 2nd PAPER ).

BY M. T. NARASINGH AIGENDER, B. A., M. R. A. S.

## The Essence of the Veda'nta.

AS TAUGHT BY THE

Vishista'dvaita school of Philosophy.

The Vedanta schools of thought are all founded on the *Srutis* ( including the Upanishads ), the *Itiha'sas* ( including the Bhagavad Gita ), the *Brahma Sutras* and the *Pura'nas*. The central idea running through these different systems is that (1) the soul is eternal and immutable (2) its bondage is due to *Karma*, and (3) freedom from bondage can be attained to only through Divine Grace.

But, as is natural, the followers of each school have, in their zeal to preserve their own system, accentuated the differences and kept the common principles in the background. The result has been that, not unoften, the adherents of one system try to belittle the other systems, and even speak of them as heterodox.

Nevertheless, *A'charyas* have not been wanting, who in their solicitude to elevate mankind, have preached universal religion, which recognises no difference of caste or creed. Prominent among this class of Teachers is S'rimān *Pillai Loka'charyar* ( a S'ri-Vaishnava-A'chārya of the 13th century A. D. ), whose learned discourses ( in tamil ) on the Vishistādvaita Philosophy are a living monument of religious toleration. It is the translation of one of the said discourses ( the Good-word-jewel ) that was read before the Parliament of religions held at Chicago in 1893 ; the translator being no other than the well-known scholar and philosopher, the late Sri Yogi Parthasarathi Aiyangar of Madras.

It is proposed to present in this thesis the main features of the *Vishistadvaita* Philosophy, as preached by the said Pillai-Lōkāchāryar.

The Vis'histádwaita system recognises *three* categories, viz :—(i) the S'oul (ii) the matter and (iii) God.

The *Soul* is immaterial, intelligent, immutable eternal, spiritually atomic, indivisible, unmanifest, self-luminous, and blissful.

The *matter* is non-intelligent and subject to mutation. It is of three kinds, viz :—

(1) *Pure substance* (*Suddha-sattva*—the seat of purity alone) which is found only in the other world (the Abode of God—निर्विभक्तिः ।)

(2) *Mixed substance* (*mis'ra-sattva*—the seat of Purity, turbidity and darkness) which is found in this world (लोलाविभक्तिः ।)

(3) What is devoid of qualities, viz—Time.\*

*God* is infinite ( as to duration, extension and attributes ), self-luminous, self-blissful the opposite of all evils and the seat of all good, the Evolver, the Preserver and the Dissolver of the universe, the Grantor of all kinds of boons (including the *moksha* or salvation), and the Possessor of an all-transcendental form.

### The relation between God and soul.

The relation of God to soul may be differentiated in nine ways : that of :—

- (1) The substance to the attribute.
- (2) The preserver to the preserved.
- (3) The disposer to the disposed.
- (4) The *bhartri* ( husband ) to the *bhāryā* ( wife ).
- (5) The knowable to the knower.
- (6) The proprietor to the property.
- (7) The soul ( embodied ) to the body
- (8) The sustainer to the sustained
- (9) The enjoyer to the enjoyable.

Of these, the seventh relation ( of soul to body ) furnishes the real key to the explanation of the term *Vishistádwaita*. According to this School, matter and soul are inseparable from God at all times. Before the Evolution of the universe, they form the attributes of God, remaining in their

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\* *Space* is not treated as a separate division of Matter, as it comes under *Akās'ā* &c. For details on *Matter*, vide -Sri Yōgi Pārthasārathi Aiyangar's Translation of *Tattva-traya*. (Madras, 1900).

*Sukshmvasthā* (subtle form), and after Evolution they take the *Sthūlvasthā* (gross form), so that the distinction between the two stages is only as regards the *condition* of matter and soul. God, in these two aspects, is styled मूलचिदचिद्विशिष्टं ब्रह्म and स्थूलचिदचिद्विशिष्टं ब्रह्म; and the term *Vishistādvaita* signifies the identity of the *Brahman* in its two aspects.

### The path of Salvation.

It is according to the *Law of Karma* that the soul is fettered in a material body. It is futile to try to discover the beginning of this bondage and philosophers have therefore regarded *Karma* as having no beginning (अनादि). But it has an end (मन). It is the annihilation of *Karma*, that is regarded as the necessary condition precedent to the soul's salvation. Now, what are the means by which *Karma* can be annihilated?

By the free grace of God, the human soul, acquires a noble virtue, which cannot be assigned to any cause and which prompts him to associate with godly persons. Constant association with such men, begets in him a desire to distinguish between what is good from what is bad; and in his solicitude to keep in the path of righteousness, he seeks the guidance of a competent *Guru* (preceptor) who will teach the earnest disciple, the sure and unfailing means of attaining to the real object of life, and lead him to the path of Salvation.

When Salvation is attained by the human soul through the intercession of a Preceptor, it is necessary that the soul should possess a knowledge of the *five* essential topics (*Artha-Pañchaka*) viz. ; the true nature of :—

- (1) The soul.
- (2) The supreme being ( God ).
- (3) The ends or objects of life.
- (4) The means of attaining these ends.
- (5) The obstacles in the path of attaining such ends.

## The nature of the Soul.

The souls may be divided into *five* classes :—

- (1) The *ever free* (nitya-mukta)
- (2) The *liberated* (mukta).
- (3) The *fettered* (Baddha).
- (4) The *solitary* or self-satisfied (Kévala) and
- (5) The *progressive* or salvation-seeking (mûmûkshû).

Of these, the *ever free souls* are those who are untainted by worldly bondage and are therefore always spotless. They are ever happy, being engaged in the eternal service of God and the people, the abode of God.

The *liberated souls* are those who were once under the influence of *Karma*, and are now freed from that influence by the grace of God. These are merged in the ocean of infinite bliss, and are supremely happy in the presence of the Transcendental form of God.

The *fettered souls* are souls imprisoned in the material body. They mistake the body for the soul and imagine that the sole aim of life is worldly pleasure or the gratification of the senses. For the sake of such illusory pleasure, they forsake their duty and become slaves to passion ; and tighten the worldly bondage closer and closer around themselves and thereby drift further from the haven of God.

The *solitary souls* are those who, after experiencing the miseries of the world, pause to understand their true nature by a knowledge of the *Śhûstras* ; and thereby become capable of distinguishing between matter and the soul. Realising that the soul is eternal and blissful, they are content with self-enjoyment, and do not desire to know the supreme Being.

The *progressive souls* are souls engaged in the pursuit of attaining Salvation.

## The nature of the supreme being.

The supreme being has a five-fold manifestation, viz :—

- (1) The *Transcendental* (*Para*)—intended for the enjoyment of the *Ever-free* and the *Liberated souls* ;

(2) *The active* (*Vyūha*) forms assumed for the evolution, preservation, and dissolution of the universe ;

(3) *The Incarnate* (*Vibhava*)—such as Rāma, Krishna &c -intended for the redemption of the fettered souls.

(4) *The pervasive* (*antaryāmi*)—by which He sustains and controls all beings.

(5) *The the forms which can be worshipped* (*Archavatāra*)—and which God assumes in accordance with the wishes of his devotees, so as to be realised and worshipped by them at all times and in all places.

### **The nature of the ends or objects of life.**

The object of life may also be classed under five categories viz. :—

(1) *Dharma* or meritorious works tending to the good of all human beings ;

(2) *Artha* or acquirement of wealth by legitimate means, not inconsistent with one's own duty ; and application of the same to noble ends

(3) *Kāma* or enjoyment, *i.e.* the tasting of pleasures derivable from environments in the lower worlds (such as *Bhū-lōka*, *Svarga-lōka* &c) ;

(4) *Ātmānubhava* or self-enjoyment of the soul (called *kaivalya* which is according to some, *mōksha*).

(5) *Bhagavad-anubhava* or the enjoyment of supreme bliss in the Abode of God (*Paramapadam*) derived from the eternal service of the Supreme Being.

This is the *summum bonum* (परमपुरुषार्थः) of life and is called *mōksha*. In the case of a *mumukshu* (progressive soul), the merits and demerits (*punya* and *pāpa*) of past births, which both go under the name of *Karma*, are destroyed by Divine Grace, with the exception of a single portion called *Prārabdha-karma*, the result of which is the present birth. At the end of this birth, the soul of a *mumukshu* (progressive soul or salvation seeker), clothed in the *sūkshma-sarira* (ethereal body) proceeds upwards along the *sushumnā-nāḍī* to the upper part of the head, and forcing through the skull, travels on through the Solar rays, and is escorted

by the *Atibâhikas* (*Archis, Dina, Pârvapaksha, uttarâyana* &c.) as far as the *Virajā-River*, which is situated on the border of the Universe (प्रकृतिसङ्घटन). The *sūkshma-sarīra* and *Bāsanā-rēnu* (वासना रेणु) are cast off by bathing in this River, and then he is welcomed by the *Amānavas*. Being then invested with a super-natural and holy body adapted to the eternal enjoyment of God, he is conducted to the Holy Throne of Gems. Here, the liberated soul (*mukta*) remains for ever, engaged in the eternal service of the All-transcendental and Glorious Being, to his infinite and everlasting pleasure.

### The Nature of the means of attaining the ends of life.

The means are also of five kinds, *vis.*—(1) *Karma-Yôga* (2) *Jñāna-Yôga* (3) *Bhakti-Yôga* (4) *Prapatti* and (5) *Achāryā-bhīmāna*.

*Karma-Yôga* :—The aspirant soul, after duly performing the duties enjoined in the *Shâstras* (such as the *Saundhyâ-bandana, paucha mahâ-yajna, agnihotra* &c.), will be free from sins ; and as a result, the mind will turn away from external (worldly) objects, and will meditate on the soul-essence by practising the eight Yogic processes (*yama, niyama, âsana, Prânâdyâma* &c.). This *Karma-Yôga* is the chief means of attaining *Aisvarya* and is also helpful to *Jñāna-Yôga*.

*Jñāna-Yôga* :—is the process by which a *Yogi* realises the Atman, the Brahman residing in his own heart (or in the Solar disc &c.) by constant meditation. This *Jñāna-Yôga*, while being the fundamental means of *Kaivalya*, is accessory to *Bhakti-Yôga*.

*Bhakti-Yôga* :—This is the process by which the soul, that has realised (the form of) God by constant meditation, is enabled to make such realisation mature into *Love of God*. This is the *direct* means of attaining *môksha*.

*Prapatti* :—Unlike the foregoing courses which are hard to practise, this is the simplest and at the same time the surest means of reaching the desired end. It is open alike to the weak and the strong, without any distinction of caste or sex. It consists in absolute *Self-Resignation*,

that is, resigning one's self entirely to the Will of God and performing one's legitimate duties without caring for the results thereof.

*Achāryābhimāna* :—When an individual has no sufficient strength of mind to resign himself entirely to the Will of God, he has to place implicit faith in a competent and compassionate Preceptor (*Achārya*). This Preceptor will adopt the necessary means of saving him, just as a loving mother swallows medicine to cure her suffering baby.

### The Nature of the Obstacles in the path of attaining such ends.

Lastly, the obstacles to be overcome before the ends of life are attained, are again of five kinds :—

(1) Obstacles in the way of knowing the soul's real nature, such as

(a) a mistaken notion of the body and the soul, as when sensual enjoyments are regarded as the end of life ;

(b) allowing one's self to serve any other than the Supreme Being ;

(c) regarding one's self as free and independent of the Supreme Being ;

(2) Obstacles to the path of realisation of God are :—

(a) mistaking the minor deities for the Supreme Being, or regarding them as equal to the Supreme Being and as omnipotent ;

(b) looking upon Divine Incarnations as ordinary human beings ;

(c) scepticism about the potency of *Archavatāra* ;

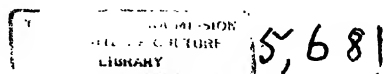
(3) Obstacles to the proper enjoyment of the real objects of life are :—

(a) a desire for lower objects (other than *moksha*) ;

(b) a desire to enjoy and serve God in one's own way (contrary to the *Shāstraic* ways ; and considering that the result of such enjoyment and service should go to himself and not to God).

(4) Obstacles to the adoption of the right means are :—

(a) a belief in the efficacy of other means ;





(b) diffidence in the efficacy of the means adopted ;  
or considering the aim to be so high that it cannot be reached  
by the means adopted ;

c regarding the obstacles to be so formidable and  
innumerable that success cannot be hoped for ;

(5) Obstacles to the attainment of the object are :—

(a) sins against God,

and (b) sins towards His devotees which are of a grave  
and permanent character, and for which the perpetrator does  
not repent.

[Note : It may be observed that impure food is an obstacle to the  
attainment of wisdom ; wicked company is opposed to real happiness  
and egoism to the soul's real nature]

## Summary :

To a man who has a knowledge of the foregoing essential  
topics (*Artha-panchaka*) and who is a *Mumukshu* (salvation-  
seeker) the following wholesome rule of conduct is prescribed  
to keep him free from attachment to Samsāra :

He ought to earn what is barely enough for the main-  
tenance of himself and his family by means consistent with  
his proper duties as a devotee of God. He should first offer  
up to God the food that he has to partake (*cf.* यदन्नः पश्यो भवति  
तदन्नान्नस्य देवताः), and then, according to his means, he must  
entertain his guests, before partaking of it himself. He should  
be ever grateful to his *Acharya*, who initiates him and puts  
him in the path of Religion, and he must always abide by his  
commands. He should keep aloof from those who are under  
worldly bondage, and are concerned solely with worldly  
affairs. He should show a high degree of solicitude to  
associate with godly men, and be ever eager to attain to the  
real object of life.

One who is thus endowed with wisdom and follows the  
above rules will become a favourite with God, and will be  
heartily welcomed by Him to the Region of Infinite and  
Eternal Bliss.

# SHRIMAD VALLABHACHARYA,

## His Life, Philosophy and Teachings.

By LALLUBHAI P. PAREKH Esq.

**Y**OUR Highness and Brother Delegates.—I propose to put together before you a few stray notes on the life, philosophy and teachings of Shrimad Vallabhāchārya, who was one of the greatest Indian philosophers, and in a sense a co worker of the devout Lord Gaurāṅga whom millions still worship in Bengal and the neighbouring provinces. He was an advocate of the Shuddhādwaita (Pure non-dualistic) philosophy and the divine Apostle of the sublime Puṣhti (Nirgūṇ) Bhaktimārga. I propose to deal with the subject in three Sections the first dealing with his life, the second with his philosophy and teachings, and the third with concluding remarks.

### SECTION I.

#### Life of Shri Vallabhacharya.

Vallabhāchārya, who was a high caste Brāhmin, was born in Champāranya near Rājam of the Rāipur District in the Central Provinces in A. D. 1479. He studied the Vedas including the Upanishads, the Smritis, the Purans, the Itihāsas, the Darshanas and other important works on philosophy and theology at a very early age. During the course of his studies this gifted Achārya was able to perceive the defects and weak points of every philosophic system and religion. While at school, he pointed out to his fellow-students and others the weak points of Sankara's doctrine of Māyāvād, which had then, as at present, great hold on the mind of the intelligent world. He critically studied all the Bhāshyas on the Brahmasutras, and found that none of the commentators had done sufficient justice to the author of the Brahmasūtras. Not only Sankara's doctrine of Māyā but even Rāmānuja's qualified Adwaitism, and Madhwa's dualism appeared to him to be untenable. In his school debates he showed that the only doctrine consistent with the Vedas, the Upanishads, and the Geeta was the Brahamavād as distinguished from the Māyāvād and other doctrines. From his early age he began fearlessly to place his conclusions before learned men, whenever he found an opportunity to do so.

Vallabha finished his studies at the very early age of eleven. In this year his father, who was himself a great scholar, breathed his last. He then began freely to preach his doctrine of Brahmovád in the city of Benáres which was then the greatest seat of learning and the citadel of Sankara's doctrine of Máyá. Soon after the funeral ceremonies of his father were over, he resolved to visit all other centres of learning in India, and to preach his doctrine to the world at large.

He then left Káshi and went to the Vyankatesh Hill, and stayed at Laxman Báláji, otherwise called Govindá, for a few days. There he examined the library of the temple and closely studied the Bhakti Shástras. It was here that he heard of a great religious congress having been held by Krishna Dev, who was then the *de facto* ruler of the most powerful Kingdom of Vijaynagar or Vidyánagar on the banks of the Tungbhadrá. Krishna Dev was himself a great scholar and a poet\*. When Vyás Tirtha, a follower of Sankara preached to him the superiority of the doctrine of Máyá, Krishna Dev thought it proper to examine the merits and demerits of the several doctrines and religious systems. With a view to do this, he invited to his court the learned Acháryas and Pandits of India, and asked them to confer together and decide which system and which school was the best. Thereupon the Sessions of a Controversial Congress were held, which lasted for several months, and the followers of Sankara were on the eve of being victorious. At this critical time Vallabha came to Vidyánagar, and took a prominent part in the discussion. He most successfully exploded Sankara's doctrine of Máyá, pointed out the defects of the other doctrines, and proved to the hilt the superiority of the Brahmovád or doctrine of Shuddhádwait, which has its basis on the Vedas, the Upanishads, the Geetá and the Brahmsutras. Advocates of the other schools were convinced of the higher claims of Vallabha's doctrine of Brahmovád. They then unanimously conferred upon him, through Krishna Deva, the title of Achárya and the appellation of MáháPrabhú. The King then performed his Kanakábhishék कनकाभिषेक and became his disciple.

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\* Vide Sewell's History of the Forgotten Empire, and B Suryanarayana's History of The Never To Be Forgotten Empire of Vijayanagar.

This great event happened in the year 1493 A. D., when Vallabháchárya was but 14 years old. From this day he was known by the name of Acháryaji Máháprabhûji.

He then left Vidyánagar and went on a pilgrimage to all the centres of learning and worship in Southern India. In these places he had numerous controversies with the followers of Rámánuj, Yogins, Kapálikas, Shaivas, Rámánandies, Viravaishnavas, Máyavádins, Maheshwaras, Bairágis, and others. After visiting Pandharpur he went to Gokul. On his way he had a controversy with Ghat Saraswati of preternatural powers and easily defeated him.

At Gokul the inspired Apostle established the Pushti-Bhaktimárga or the pure (Nirguna) path of devotion, and initiated Dámodardás Jalotá and others into it.

He then resumed his travels. On foot he thrice visited all the important seats of learning from Cape Comorin to the Himálayás, and from Dwárká to Jagannáth, and freely taught and preached Shuddhádwaitabád and Bhakti, for about 18 years. He then married at the age of 28. Even after marriage he continued in his divine mission. Most of his memorable works were written after his marriage. Periodically he used to go on his preaching tours. While at home, he either lived in Charnádrí or Adel, beautiful small villages near Gayá and Benares. To all who came to him he taught the practical side of his teachings, for he had boundless compassion for all, and intense love towards God.

After thus passing a very simple and glorious life, full of devotion and piety, having preached all that was most spiritual in religion, all that was most profound in philosophy, and all that was most valuable in the science of devotion, he left this world at the age of 52. Dr. Wilson says :—"Having accomplished his mission, he (Vallabháchárya) is said to have entered the Ganges at Hanumán Ghát, when stooping into the water, he disappeared ; a brilliant flame arose from the spot and in the presence of a host of spectators he ascended to heaven, and was lost in the firmament."

## SECTION II.

## The Philosophy and Teachings of Shri Vallabhacharya.

### (i) THE BRAHMA SVARUPA AND BRAHMAVA'D.

Brahma<sup>1</sup> has a form which is faultless and replete with all virtues. It is self-dependent devoid of material body and its attributes. It is all bliss. It is all-pervading and devoid of the three-fold differences respectively existing between Jada (matter), Jiva and Antaryámin (the in-dwelling spirit) on the one hand and Brahma on the other.

Brahma<sup>2</sup> has endless forms. It is invariable and yet variable. It is a substratum of all opposite characteristics. It is not accesible to reason.

That<sup>3</sup> which is termed Brahma in the Upanishads and Paramátmá in the Smritis, is termed Bhagwán in the Bhágawat.

Brahma<sup>4</sup> is Satchidánandrupa. It is all-pervading and immutable. It is omnipotent and self-dependent. It is omniscient and devoid of the (three) Gunas or qualities.

- 1 निर्दोषपूर्णगुणवियुक्त आत्मतन्वी ।  
नियेतनात्मकशरीरगुणैश्चैव ॥  
आनन्दमावकरपादमुखीदरादिः ।  
सर्वं च त्रिविधमर्द्धवर्जितात्मा ॥

'Tattvārtha Dīpa Nibandha I. 44

- 2 अनन्तमूर्तिं तद्वन्न कृटस्थं चलमेव च ।  
विरुद्धसर्वधर्माणामाश्रयं युक्तगोचरम् ॥

Idem. I. 71.

- 3 वेदान्ते च अद्वैतौ ब्रह्मलिङ्गं भागवते तथा ।  
ब्रह्मेति परमास्तेति भगवानिति शब्दयुते ॥  
वितथे वितथं वाच्यं कर्मणैवमयाऽत्र हि ॥

Idem. I. 6.

- 4 सच्चिदानन्दरूपन्तु ब्रह्म व्यापकमव्ययम् ।  
सर्वशक्ति स्तत्तन्त्रं सर्वज्ञं गुणवर्जितम् ॥

Idem. I. 65.

All<sup>1</sup> this (which is seen) is surely Atmá. The almighty Lord creates and is created ; the soul of the world protects and is protected. The Iswara destroys and is destroyed.

१ कृषिर्भूवाचकः शब्दीयथनिर्वाचकः ॥  
तयोरेकं परं तत्र कृष्ण इत्यभिधीयते ॥

*i. e.* The word *Krish* denotes power, the syllable *Na* denotes bliss. The combination of the two is called Parabrahma.

All<sup>2</sup> this is Atmá. In the same way, this is all Brahma. Having taken this to be the meaning of the Shrutis, let all achieve it according to their own Buddhi (intelligence). This alone is Brahmavád. All else is intended to create delusion.

The<sup>3</sup> slokas printed below, as well as many others found in Nibandha, give a further description of Brahma.

That which is called Brahma, Paramátmá and Bhagwán is called Shri Krishna by Vallabháchárya on the authority of

## (ii) JAGAT SVARUP.

When Brahma desires to be many, millions of atoms flow out of His form which consists of Sat, Chit and Ananda like sparks from fire. ( विष्णुलक्षा इव ) Idem I. 28.

Those atoms that flow from Sat (existence) become matter, those that flow from Chit become Jivas, and those that flow from Ananda become Antaryámins. As all these atoms have emanated from the Real, *i. e.*, Parabrahma, they

२ आत्मैव तदिदं सर्वं सृज्यते सृजति प्रभुः :  
वायते चाति विश्वात्मा ह्रियते हरतौश्वरः ॥

Idem. II. 183.

३ आत्मैव तदिदं सर्वं ब्रह्मैव तदिदं तथा ।  
इति श्रुत्यर्थमादाय साध्यं सर्वैर्यथामति ।  
अथमेव ब्रह्मवादः शिष्टं मोहाय कल्पितम् ॥

Idem. II. 184.

सृजतीयविजातीयस्वगतवैतवर्जितम् ।  
सत्यादिगुणसाहस्रैर्युक्तमौत्पत्तिकैः सदा ॥

Idem. I. 66.

सर्वाधारं वक्ष्यमाणानन्दाकारमृतमम् ।  
प्रापन्निकृपदार्थानां सर्वेषां तद्विलक्षणम् ॥

Idem. I. 67.

cannot be unreal, The world or Jagat is therefore neither illusory, nor false.

(iii) JIVA-SVARUPA.

Jiva<sup>1</sup> is like an atom.

(iv) PARABRAHMA-SHAKTIS.

There are two great powers of Parabrahma *viz.* A'virbháva (Evolution) and Tirobháva (involution). The world or Jagat comes into being when Parabrahma's power of manifestation or evolution is at work. When the power of Tirobháva becomes active, there remains God only.

BHAKTI MARGA.

(i) BHAKTI SVARUPA.

Vallabáchárya speaks of Bhakti as follows :—

The most<sup>2</sup> enduring love towards God) surpassing all, based on a knowledge of the greatness of God, is called Bhakti or devotion. Mukti (salvation) is attained by it and by nothing else. That<sup>3</sup> uninterrupted flow of the mind towards God, free from the trammels (both Laukika and Vedic), like the flow of the Ganges, which breaks its way through the mountains &c., towards the sea, is called Bhakti or devotion.

In speaking of the Bhakti<sup>4</sup> taught by him and other Acháryas, Vallabha says that while the Bhakti preached by the followers of Vishnu Swámi is Támas, that preached by the followers of Madhwáchárya is Rajas and that preached by the followers of Rámánuja is Sáttwika and that propounded by Ballava is Nirguna or Pushti.

1 जीवस्त्वारण्यमादी हि । Idem. I. 53.

2 माहात्म्यज्ञानपूर्वसु सुदृढः सर्वतोषिकः ॥

खेही भक्तिरिति प्रीतिस्तया मुक्तिर्न चाऽन्यथा ॥ Idem. I. 42.

3 सर्वं गृह्यार्थे मयि भगवति प्रतिबन्धरहिता अविच्छिन्ना या मनीषतिः पर्व-  
तादिभेदनमपि कृत्वा यथा गङ्गाश्वः अम्बुधौ गच्छति तथा लौकिकवैदिकप्रतिबन्धान्  
दूरीकृत्य या भगवति मनसो गतिः ।

Subodhini p. 745.

4 भेदः परमार्थ इति शब्दं पुरस्कृत्य त्रिविधो भक्तियोग उक्तः ते च साम्प्रतं  
विष्णुस्वाम्यनुसारिणः तत्त्ववादिनः रामानुजाश्चेति तमोरजःसत्त्वभिन्नाः अक्षत्प्रति-  
पादितयनैर्गुणैः ।

Subodhini p. 833.

The word Pushti used by Vallabha means Grace of God. It does not mean nourishment of the physical body, as some people erroneously think it to be. Vallabhāchārya explains Pushti as follows :—The<sup>1</sup> shastras say that Mukti (absolution) is attained by knowledge ( ज्ञान ) and that devotion ( भक्ति ) is acquired by means prescribed therein. The attainment of Mukti by those means is called Maryādā (limit). But there are people who are unable to follow these means. The granting of Mukti to them by God, by virtue of His own power ( स्वस्वरूपबल ) is called Pushti.

According to Vallabha, Brahmā, Vishnu and Shiva are three manifestations of Parabrahma (Shri Krishna). Māyā is the Will-power of Parabrahma. The three Gunas, Sattva, Rajas and Tamas are the three powers of Māyā. Each of the three Gunas have more or less influence over Brahmā, Vishnu and Shiva, but they have none over the Parabrahma. He is therefore called Nirguna.

### (ii) BRAHMA SAMBANDHA.

The expression Brahma-sambandha ( ब्रह्मसम्बन्ध ) means relationship with Brahman. The first step, which an initiate in the Bhaktimārga is to take, is to realise the relation that ever exists between God and man. At the time of the initiation ceremony the initiate is required to utter a formula (Mantra which means complete self-renunciation or self-dedication to God based on ( सर्व धर्मान् परित्यज्य मामेकं शरणं व्रज ) i.e. abandoning all duties come up to me alone for shelter ; (Gitā 18. 66.)

All worldly possessions and everything, which a man can call his own, are to be offered up to God (not to any human being, not even to a Guru). This is otherwise called Atma-nivedan or self-surrender. This self-surrender is to be always remembered and realised.

### (iii) SEVA OR SERVICE OF GOD.

Yagnas and other rites can be effectually performed only when Desha, Kāla, Dravya, Mantra, Kartā and Karma (place, time, materials, Mantra, doer and action), these six things are pure. As that is impossible in this Kali age, Bhakti alone is effectual and practicable. In Bhakti, Sevā or service

1. कृतिसाध्यं साधनं ज्ञानभक्तिरूपं शास्त्रेण बोध्यते । ताभ्यां विद्विताभ्यां मुक्तिर्मयोदा ।  
तद्विद्वानामपि स्वस्वरूपबलेन स्वप्रापणं पुष्टिरित्युच्यते ॥ Anubhāshya.



of god is necessary. *Sevá* means *the engrossment of the mind in God*. It is three-fold, *Tanujá i. e.*, that performed by the body), *Vittaja (i. e.* that performed by means of money), and *Mánasi i. e.*, that performed by the mind.) Of these three kinds of *Sevá* that which is mental is the best (मानसी सा परामता).

Bhakti or devotion is fostered by *Srawan* (hearing), *Kirtan* (singing the glory of God), and *Smaran* (remembering God).

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The epithets of God should be uttered with knowledge of God and with pure feelings. Just as a heap of rubbish is carried away by flood, so are sins destroyed or carried away by hearing and singing the glory of God. The flood of the glory of God enters the heart through the ear, and there having churned or agitated the sins, casts them away by the way of the mouth.

If this practice is continued for sometime by a man, his heart becomes purified.

To<sup>a</sup> instruct others about the Shakti (power) and significance of the epithets of God is called *Kirtan* or singing the glory of God.

Thoughts<sup>b</sup> about God are not likely to enter the mind which is distracted or vitiated by worldly thoughts and desires.

## WORKS OF THE ĀCĪA'RYA.

(1) *Tattvārtha Dīpa Nibandhá*. It consists of three chapters. The first chapter is called *Shastrārtha* which means *Geetārtha*. It is the finest exposition of the *Bhagwad Geetá*. This chapter should necessarily be read by the students of *Geetá*. The second chapter is called *Sarva-nirnaya*. It contains the opinion of the *Acharyá* on all the principal schools of philosophy and systems of religion. This chapter forms a most admirable treatise on comparative philosophy. The third consists of *Bhāgavatārtha*. It lucidly explains the scope and

१ ज्ञानपूर्वकं शुद्धभावेन वस्तुतत्त्वे ज्ञात एव तदबुद्ध्या उच्चारितानि । पुण्ये  
शुक्लकौर्त्तने अयं अनेन पापं जलपूरणेव नाशयते । श्रवणे पविशति कथा पुरी हृदये ततः  
सर्वमेव दोषमालोका मुखतोनिःसरति एवं कियत्कालपर्याहृत्या सर्वथैव शुद्धी भवति ।

Subodhini.

२ शक्तितात्पर्यबोधनं कौर्त्तनम् ।

Do.

३ विषयाविष्टचित्तानां विष्णुविग्रहो दूरत इति ।

Do.

विषयाक्रान्तेऽज्ञानां नाऽविशः सर्वथा हरेः ॥

Sanyas Nirnaya.

meaning of Shreemad Bhágwat. For further elucidation the Achárya has made a commentary on this work.

(2) The Anu-bhášhya. It is the soundest commentary on the Brahmasutras.

(3) Purva-mimánsa-bhashya is a commentary on the Jaimini Sutras. This is not forthcoming at present.

(4) Subodhini or commentaries on the first three and the tenth cantos of Shreemad Bhágwat. This is a very masterly work. It conclusively proves that Bhágwat is nothing but a systematic exposition of the Science of supreme love towards God.

(5) Of the small works Siddhánta-muktávali, Balbodh, Krishná-shraya, Sanyás-nirnaya &c are prominent.

All these works are published except the third.

Ballabha is said to have written eighty four works. But some of them are not forthcoming. For a complete list of works reference may be made to Ballabha-Charitra (in Gujarati.)

### CONCLUDING OBSERVATIONS.

Dharma or religion is generally divided into two classes, (i) that which implies action and (ii) that which implies inaction. The former is called Pravritti-márga, and the latter Nivritti-márga. The former consists of Jagnas, Yágas (sacrifices) &c. It does not destroy sins but leads to the acquisition of wealth, sons and even Swarga or Heaven. But these fruits are transient. The latter (Nivritti-márga) consists of penances. It destroys sins and enables a man to see his own Atmá, which is but an atom, in comparison with Parabrahma. For securing the grace of the Almighty, it is but necessary to love the Almighty, that is to say, to approach him by the Bhakti-márga or the religion of pure love.

One<sup>1</sup> who follows the path of knowledge has the danger of incurring egoism. Ballabha says that the Nivritti-márga implies injury to oneself. The Pravritti márga implies injury to others.

God<sup>2</sup> is the soul of all creatures. That Dharma which

1. द्रव्यमयश्चेत्परापद्रवकारी क्रियामयश्चेदात्मोपद्रवकारी ज्ञानमयश्च तथायमेवा-  
परितोषःतपसि। Subodhini

2 सर्वेषां  
सर्वोपकारिणि धर्मतोष उचितः Subodhini.

inculcates love for all creatures in the universe, is the most efficient. It then follows that, that religion which enjoins unbounded compassion and love towards all, that which is neither injurious to oneself nor to others, and that which inculcates intense love for God, is the highest and the best Dharma. No other than the Pushti or Nirguna Bhakti-mārga preached by Vallabha can lay claim to this.

The Bhakti or devotion preached by Vallabha is nothing but intense love towards God, based on the knowledge of His greatness. This requires complete self-renunciation and self-surrender.

Knowledge makes the mind pure and enables a man to distinguish between right and wrong. With the assistance of knowledge a man can safely cross over the ocean of life, but in the absence of love or Bhakti he cannot reach God, who is otherwise beyond his reach. By the performance of Karma the heart may be purified and that may lead one to Swarga, but the life in Swarga is as transient as the one on earth. The path of karma is more or less attended with selfishness and is troublesome to others. In both these paths one has to depend upon his own strength. In Bhakti, by means of self-surrender one is entitled to draw upon the infinite powers of the Almighty, for as God is gracious, he guards his Bhakta on his way. The Bhakta has therefore no danger of pitfalls. The path of Bhakti is productive of bliss in its course and it terminates in final emancipation and infinite bliss. The Bhakti preached by Vallabha is thus, far superior to 'knowledge' and 'karma'.

It may be observed that the philosophy and religion propagated and taught by Vallabha were neither intended for a sect or a creed, nor were these confined to one age or one place but were intended for all men in all times and in all places. His doctrine of Shuddhādwaita is in full consonance with the dictates of a pure heart, and his religion of love is the religion dictated by nature. Vallabha did not attach much importance to the Shastric rituals and observances. He preached that love, universal love should be the watchword and the talisman of a Bhakta in all matters temporal and spiritual. He laid stress on Love, supreme love, love unalloyed by worldly desires.

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The simple rules of conduct prescribed by him are:<sup>1</sup>—

१. स्वधर्माचरणं श्रेयसा विधर्माच्च निवर्त्तनम् ।

इन्द्रिताश्चविनिशङ्कः सर्वथा न त्यजेत वयम् ॥

Nibandha II. 238.

(i) One should follow the Dharma appropriate to his station in life and according to his ability.

(ii) One should refrain from doing that which is contrary to his duty.

(iii) The steeds of the senses should be disciplined. Vallabha recommended that every one should follow these simple rules of conduct to realize God by means of Srawan, Kirtan and Smaran and to love Him intensely as the Soul of the world.

If there is ever a possibility of the universal acceptance of one single religion and one single philosophy, it would be the one based on the foundation laid by Shree Vallabha. It was owing to the cosmopolitan nature of his teachings that they found favour with Hindus and Mahomedans\* alike.

Owing to the ignorance of the preachings of Vallabha, some people think that the word *Pushti* means nourishment of the body. This is quite wrong. The word is used by Vallabha in its technical sense of the Grace of the Almighty or Kripá or Anugraha (कृपा, अनुग्रह). It is by loving God without any selfish motives that the grace is acquired, and the Grace is called *Pushti*. The way in which this grace is acquired is called the *Pushti-Bhakti-Marga*. It is but unfair to deduce from the mere word *Pushti*, the inference that the *Pushti-Marga* established by Vallabha resembled the course of life followed by the Epicureans. It is an irony of fate that savants like Drs. Wilson and Hunter have committed themselves to such glaring fallacies. In the *Puncha-Shloki* Vallabha says : † - "The house, the centre of all worldly desires, should be renounced in every way. If it is not practicable to do so, one should devote it entirely to the service of God, for it is He alone, who is able to save man from all evils." It is simply ludicrous to impute Hedonism to the propagator of doctrines like this.

\* Some of the Mahomedans had become his disciples. Sikander Lodi, the Emperor of Delhi, had so much regard for him, that he sent his own painter Honhar to take his (Vallabha's) portrait, which is now with the Rajah of Kishnaghad. Both Humáyun and Akbar had great regard for him. Researches in mediæval history will demonstrate the magnitude of his work and the extent of his beneficent influence.

† गृहं सर्वोत्पत्तिं स्थलं तत्संस्तुतुं न शक्यते ।

कृणार्थं तत्प्रयत्नैर्वा कृणो, नश्यस्य मीचकः ।

God is incapable of sensuous cognition. He is only approachable through the heart. As Vallabha's whole life was a perfect harmonisation of devotion, piety and communion with God, he was better fitted to know God and His ways and actions (Lilas) than all others. This fact is amply proved by his commentaries on the first three and the tenth Cantos of Shreemad Bhágvat. It is but bare truth to say that he is the only philosopher who has most lucidly and rationally explained what an Avatár is, what relation it bears to the Almighty (सुलक्ष्म), what the aims and objects of His Lilás are, and what is their transcendental and absolutely spiritual significance. He proceeds with the maxim "God never does any unworthy act"\* and most beautifully explains the several incidents of the life of Shri Krishna, which is yet a mystery to most learned men.

Owing to a strange irony of fate, Vallabha's philosophy and preachings have been misrepresented. This has misled the intelligent world so much that no one cares to read his works, or to understand the philosophy and religion preached by him. One is amazed to find that eminent authors like Mrs. Annie Besant and others are led away by such misrepresentations. In the 14th chapter of her "Esoteric Christianity" in page 369, Mrs. Annie Besant calls Vallabhacharya "the most illiterate." Dr. H. H. Wilson, who for about 40 years and more lived among the followers of Vallabha, stigmatizes them by the name of Rudra-Sampradáyá (vide Hindu Religions, Calcutta Edition of 1901 p. 79.)

One would be naturally induced to interrogate these and many others like Messrs. Marsden, Barth &c. whether they had ever read the Nibandha, Anubhásya, the Subodhini and other works of Vallabha before they dared to disfigure the name and fame of the unblemishable Vallabha. The Vaishnava world does not find fault with the ignorance of these authors. They simply remain satisfied with this, that it is the Máhátmya (result) of the present Iron Age in which the religion and philosophy, which are sound and unassailable, are consigned to oblivion.

If the 19th century has done unwarrantable injustice to Shrimad Vallabhacharya, the 20th century will not be backward in making ample amends for the same, and in doing him full justice by reviving of the Shuddhádwaita philosophy and the Nirguna Bhakti-Márga preached by him.

ईश्वरी हि हीनकर्म न करीति ।

Subodhini.

In his Patrāvalamban, Vallabhāchārya says that the intelligent are the preservers of the good path ( सन्मार्ग रक्षकाः ).

स्वाधिकारानुसारिण मार्गस्त्वैषा फलाय हि ।  
अधुना ह्यधिकारास्तु सर्व एव गता कर्मा ॥  
कृष्णयेत् सेव्यते भक्त्या कलिस्तस्य फलाय हि ॥

Nibandha I 19.

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# VAISHNAVISM OF SREE CHAITANYA

BY PREMANANDA BHARATI.

**V**AISHNAVISM teaches Bhakti Yoga. Bhakti Yoga is attachment to the Deity through devotion, the best and the highest form of yoga, higher than all the higher systems, as Krishna Himself has said in the Bhágavat Gítá. Devotion is the full fruition of spiritual concentration. A true devotee is the highest Yogi, for he is full of humility and sincere. Humility is the expression of the sublimest spiritual nature ; it is "the softened shadow," as the Lord says, "that is cast by My Love." Sincere humility arises from a perfect realization of the presence of God in everything, *i.e.* from the inward consciousness that the whole universe is but the manifestation of the One-Form and its radiance. And with that never-fading vision before the mind's eye, the devotee forgets himself and stoops low at the feet of everything that he sees, for he sees in them all, his Deity.

Bhakti is of two kinds, Gnan-Bhakti and Prema-Bhakti. Gnan-Bhakti is devotion aided by the culture of the intellect, its Deity is some incarnation of Vishnu and its goal is the abode of Vishnu or the essence of Vishnu. Prem-Bhakti is devotion through love -without any cause, disinterested love, love for its own sake, and its Deity and goal is Krishna - Absolute Love. The path of Prema-Bhakti lies within the path of Gnan-Bhakti but this path within the path is hedged in high to shut out the view of the main path. The devotee of the Prema-Bhakti path dedicates all his knowledge, wisdom and actions to Krishna, the fountain of all wisdom and action, and prays to Krishna for His love, the luxury of loving Him for His dear sake.

Prema-Bhakta wants nothing from his Lord, no boon, no blessings, material or celestial, not even salvation or Mukti, nothing,—save the blessing of being filled with love for Him. He prays to his Lord : "O my Krishna ! It matters not what betides my body, my life or my earthly circumstances, or in what form of life I am reborn, even if it be that of a worm, let my faith and love be fixed in Thee, my Beloved. What is there in all existence compared with

the luxury of loving Thee ? Thou art the sum-total of the realization of all desires, of all happiness, Thou, the secret of all our longings."

Such, in truth, is Krishna's attraction and more. He is the embodiment of the concentrated beauty and sweetness of the whole universe, His eyes and face, the focus of the love that fills all that is. Hence this Prema-Bhakti path, which means the path of love's devotion, is called the path of beauty and sweetness. Beauty and sweetness are coexistent, are one and the same thing. Beauty is the expression of sweetness and sweetness is the essence of beauty and love is the parent of both. Krishna's form and symmetry are all ideals' unapproachable, inconceivable, unimaginable Ideal. The newest rain-cloud-color of His complexion is the color of the condensed ether of ether-Love. His crown and crest of peacock-feathers, His raiment of molten gold—the color of attraction—, His long garland and ornaments of the flowers of all seasons, the jewel Kaustubha on His breast and His bamboo flute are all proud contributions of Nature, to Her Supreme Lord. If we can imagine the essence of the purest of pure love condensed into a substance as thick as flesh and moulded into form, we can then have some idea of the material of Krishna's body, whether in Glory or on earth. It is a form which, the moment you produce some likeness of it, in imagination, thrills you with ecstasy, for it is ecstasy condensed.

Krishna is best worshipped with the heart. Prayers and incantations and offerings, without sincere feeling, do not reach him. He responds to the call of love alone. Call him from the innermost depths of your heart with pure love—love unmixed with motive—with sincere, and artless love of a fond baby for its mother, and He will appear before you and do whatever you want Him to do. Krishna is truly your own, nearer to you than your nearest relative, your only true friend in life and in Eternity. He is dearer, more precious than your body and your life or your heart, for he is your very soul and the soul is dearer and more precious than anything else. It is Him you have been searching for, in all your life, in lives you have lived before, and Him you will search in lives that are to come hereafter. He is ever with you. He is within you, but you are searching for Him outside of you—hence you miss Him, hence you run after all the will-o'-the-wisps of life, in the hope that these will give you the joy which your only Beloved and Lover alone can give.



No wonder you are deceived, depressed, dissatisfied—the reward of chasing the shadow rather than the substance that lies within you, the reward of chasing the rainbow which is but the reflection of the Sun of your soul's sky.

The devotee meditates on Sree Krishna, in one of the four human relationships, whichever suits his natural inclinations best, viz., *Dāsya* or the relationship of a servant to his master, *Sakhya* or the relationship existing between two friends, *Bātsalya* or the relationship of the son to his parents or parents to a son, and *Madhur* or the relationship of a wife to her husband or of a loving woman to her lover. These four kinds of devotional feelings are natural in man. By "natural" I mean born from Nature, of which man is the best earthly product. But wherefrom has Nature derived them? From her parent-source, Krishna, of course. So these feelings are present, in their absolute perfection, in Krishna, the source of all Life. Flowing from Krishna into His creation they constitute the chords of attachment between man and man, the natural bonds of union between soul and soul, the natural channels of communication between man and his Maker. They are the invisible wires of telegraphy between the Central Soul and its branch souls—between the Parent Soul and its offsprings. If the instruments in the branch offices are rusty and out of order they cannot transmit their messages to the main office or receive messages therefrom. The moment they are cleansed, repaired and put into working order, they are open to perfect communication once more.

The devotee of Krishna cleanses the rusty and disordered instrument of his heart by cultivating one of these feelings of devotion for Krishna. And the moment this feeling attains its natural state, the moment it becomes absolutely sincere, the devotee realises and is filled with absolute Love from its primeval Source. Krishna is absolutely divine and absolutely human, for it is perfect humanity that is perfect divinity. Krishna is Love itself, the Love that bridges over all distance, Love that draws the Lover and the loved closest to each other. It knows no ceremony, knows no formality. It knows no motive. Love is its own cause, motive and satisfaction. Divinity demands our reverence and inspires us with awe. Despite its strong attraction we can but adore it from a distance, we cannot approach it too near. But love draws us to its bosom and holds us close: Love is a master and love is a slave. It knows no barrier, sees no faults, nay,

sees virtues in faults. It responds to its own clear call or vibrates to the voice of its own inspiration and blesses its own creation with all the gifts of its own wealth.

Whichever of the four devotional feelings towards Krishna, the Bhakta (devotee) cultivates, it must reach the stage of unalloyed sincerity to be rewarded by its blissful realization. The loving servant of Krishna must love His service above all that he loves and holds dear. The devotee who wants to be the friend and companion of Krishna must have his all-forgetting love for Krishna pervaded by an uninterrupted sense of equality with Him. He may serve Him as a slave, but it is the service of a friend who is more than a slave to his friend. The devotee who wants to love Krishna as a father or mother must have unwavering sincerity of such paternal love and affection. He or she must always consider himself or herself superior to Krishna, whom they must regard as a helpless child in his or her charge. This true parental feeling is pervaded by the unconscious spirit of spontaneous service and friendship, for no friendship and service can be compared with those of parents. The same rules apply to the cultivation of the filial feeling of devotion to Krishna. The fourth, the feeling of a loving wife to her lord sums up the essence of all the foregoing three feelings. It is the highest and tenderest feeling of devotion. The true wife is the servant, the friend, the mother and the lover of her husband. She is his slave, equal and superior by virtue of her all-surrendering love. Every form of pure love is self-surrender. The love that knows no surrender or sacrifice is a mockery. It mocks itself more than its object, for sacrifice is its chief test and best expression. Love that loves, only in return, is pure selfishness ; it is self-deception. But love for its own sake, is the fullest satisfaction in itself ; the love that loves whoever or whatever its object loves, is the Love Absolute that Krishna is. The human soul that develops it, binds Krishna thereby and holds Him its prisoner as it were, for good. When that Love develops into the tenderness of a loving wife, it captivates the Heart of hearts, and entrances the Soul of souls, Krishna.

These Vaishnava forms of devotion reached their highest degree of development and received their greatest impetus on the appearance of Sri Chaitanya, the great Incarnation of Krishna, who was born in Nuddea on the Ganges, in Bengal, a little over four hundred years ago and flourished for nearly half a century. He was Krishna Himself incarnated in the

form of His greatest devotee. Krishna is the mystery and Chaitanya is its explanation. Whenever Krishna is born unto the earth as the mystery of Love, cycle after cycle, between Dwapar and Kali, He comes again and again in the form of Chaitanya, as the explanation of that mystery, five thousand years after, to show to mankind the way to Himself by the life he leads.

Chaitanya's love and devotion and spirituality will ever remain unparalleled. He preached Krishna, the Seed and Soul of Love Absolute, and while preaching he would burst forth into songs in praise of Krishna. Thus singing he would be filled with ecstasy and, in its fullness, he would be moved into the most graceful dance, the world has ever seen, now shouting the name of his Lord and often and anon weeping for his Lord's grace, his arms and whole body waving and quivering with the heaving billows of his ocean of love, streams of which, like waters from many fountains, would flow from his eyes in the shape of tears. And in those tears, streaming straight from his eyes to the ground, all those, who caught his spirit of ecstatic emotion, would be literally bathed. And all India was "flooded," as the authoritative records of his apostles tell us, with Chaitanya's Divine Love, and millions of sinners were borne away by its tide.

Sree Chaitanya preached and proved the potency of Krishna's Name—that His Name is one with the Lord Himself. If anybody says "Krishna, Krishna" mentally or loudly and concentrates his mind on it, he is sure to be absorbed in His Love, be drunk with ecstasy, see Krishna in form in everything, and finally to go to Goloka after death. Hari is the popular Name of Krishna. It means, He Who steals our sins. Chaitanya would shout "Hari, Hari !" or "Haribole !" (say Hary and vibrations of that Name would thrill through all hearers and change them into great devotees. Millions upon millions were thus saved by him, millions of sinners turned into saints. The world has never seen such an Avatar, the Incarnation of All-Love, Krishna. He lived the most blameless life from childhood to his disappearance at the age of forty-eight.

Like master, like servants. His apostles were of such spiritual purity and sublimity that it would be hard to find one like them even in India of the past. Any of them was competent to save the whole world. They have left thousands of Boos on Krishna's and Chaitanya's life and teachings which are of the utmost value to the students and adherents

of all religions of all climes, ages and denominations. Love is the theme of every book, and you cannot resist its influence on you as you read them. Chaitanya entered one morning into the Temple of Juggernath and disappeared—nobody knows how or where.

The Krishna-worshipper is either a householder or a hermit. He is either a devotee who cultivates the love for Krishna amid the duties and distractions of the world or one who shuns the temptations and turmoil of the world and sojourns in some sylvan retreat in the holy forest of Brindaban the earthly abode of Krishna, or in the outskirts of a town or village, in a humble monastery consisting of a couple of huts with a little flower garden fenced around. But the most advanced hermit of this class tarries nowhere longer than a few days, but ever wanders about in the land sanctified by the touch of the Lotus Feet of his Lord.

The formula of worship and religious rules of life practised by both the hermit and the householder are practically the same. It consists of mental and physical practices, more mental than physical. The moment the householder gets up from his bed in the morning he utters the name of Krishna thus :

“O Krishna, Krishna, Krishna, Krishna, Krishna, Krishna, nourish me ! Krishna, Krishna, Krishna, Krishna, Krishna, Krishna, protect me ! I salute Thee, O Krishna, give me Thou Thy Love !”

Then before he leaves his bed and places his feet upon the earth, he prays and salutes the Mother Earth thus :

“O thou ocean-girdled, mountain-breasted goddess ! I salute thee, O thou Consort of Vishnu ! Forgive me, thy suckling, O Mother, this my touching thee with my feet !”

Then, after answering the calls of Nature, and rubbing his hands and feet with pure earth and washing them for many times, he takes a full bath either in the Ganges or in any river if it is hard by. If not, he bathes in a pond or at a well or at home with two or three large jarsfuls of water. While bathing he utters many a hymn and prayer to Krishna. After the bath, he wears a piece of dry cotton cloth which has been washed in clean water, or a piece of pure silk cloth. He then goes to a flower garden and culls some scented white flowers for Krishna, whom he then sits to worship in his sacred room. He mentally repeats for

one hundred and eight times the *mantram* he has received from his Gooroo, counting it with his fingers. Then he takes a few tiny leaves of the sacred Tulsi plant, smears them in sandal-wood paste and, closing his eyes, mentally offers them with the sacred white flowers to the Lotus Feet of his Lord, on whom his mind is concentrated. This concentration is helped from outside by the spiritual vibrations of his sacred room and the inspiring effect of the perfume of the incense, the sandal-paste and the flowers. He then chants long prayers and hymns in Sanscrit to Krishna and His Love-Energy, Radha, and to all the saints and great devotees of Krishna of the past, begging them for their blessings for the Grace of Krishna. He then sings songs of the Lord's Love, and tears of ecstasy roll down his cheeks as he sings in the fulness of his devotion to the accompaniment of a pair of small cymbals.

The Mantram is composed of three, four or five Sanskrit words beginning with what is called the Seed-Word, peculiar to the Name of Krishna and a dedicatory word attached to it. The Seed-Word is the Seed of Krishna's Love. It awakens thirst for spirituality in the heart. This Seed-Word, if mentally repeated with intense concentration, leads to the realisation of the Sound-Form of Krishna—His Name which contains the Nectar of Absolute Love. The word 'Sanskrit' means pure, refined. The Sanskrit language is the language of the pure, undefiled voice of Nature. Hence it is called the "Language of the gods," who are representatives of Nature's attributes. These attributes are the blendings of Forces. Each force has a name (sound), a form and a quality. A man in intense pain expresses it in such sounds as "Oh-h !", "Ah-h !." This "Oh-h" or "Ah-h" may be called the sound (voice) of pain, the contortions of the face, the expression of its form and the feeling it produces, is its quality. The quality is the substance of the force called pain and its sound and sign (form) are its expressions. If there were a microscope powerful enough to reveal to us the figure which sound-vibrations produce on ether, we would then find that the above-mentioned sound-expressions of pain create forms in ether much like the combined letters "Oh-h". and "Ah-h". This means that it is from the impressions of sound-vibrations on ether that characters of all languages have been formed ; the pictures reflect themselves on the inventor's mind through the medium of its subtle force called inspiration.

The characters (Sanskrit, "charitra") of the Sanscrit, language the parent of all languages, are coexistent with the creation. They are entities in Nature, form-expressions of her forces. They are eternal and indestructible—"akshara", as characters are called. The vowels are masculine forces, the consonants are feminine forces. The masculine characters (vowels) are independent, the feminine characters (consonants) are dependent for their pronunciation on the masculine characters, the vowels. The vowels can be pronounced by themselves, the consonants can only be pronounced when united with the vowels. The vowels are the expressions of the essences of the Deity (Krishna), the consonants are the expressions of the will-force of the Deity (Prakriti), that which procreates Nature. Nature is born of sound, the attribute of ether, (Akás) which was the first manifestation of creation. That first sound was "AUM" pronounced in English as "Om". The vowel A, (pronounced "Au" in Sanscrit), the initial letter of "AUM" is the parent of all letters and languages. This "AUM" in sound represents the distant vibrations of Krishna's Flute, the Music of Love, while its character-form in Sanskrit resembles the Form of Krishna playing on His Flute. This is the mystery of what Krishna Himself says in the Gita, "I am the Word AUM".

The different combinations of the other Sanscrit characters (forms of natural forces), called words, similarly, represent pictures of sound-forms of different attributes and objects. The Sanscrit words, in fact, are sound-shells which have within them the essences of the attributes they represent and the objects they signify. The letters K,R,I,SH,N,A, joined together form the word Krishna, which is the sound-shell of the essence of Love, Nature's absolute attribute, produced by the fusion of the forces, of which the characters composing them are sound-forms. When frequently repeated together with the Seed-word of Love-Passion, its vibrations, after purifying the atmosphere of the mind illumine in course of time its inner chamber, the heart, and fills it with the ecstasy of Bliss.

The Tulsi plant is the most sacred plant in the world, hence its leaf is the best medium for conveying prayers, especially when it is smeared with sandal-wood paste, the perfume of which is much like the aroma of the Lord's Body.

But this morning worship is not all that the Vaishnava householder performs to attain to the love of Krishna. He

eats or drinks nothing without first offering it with some mystic formula to Krishna, and he is a strict vegetarian, and his drink is pure water. In the evening, he joins with other Vaishnavas to talk of the glory of Krishna, sings the glory of Krishna, and when the spirit of the song moves him, he dances with them in ecstasy. Besides these practices he repeats many thousand times the name of Krishna over the Tulsi rosary. In fact, he never misses any opportunity to keep alive an unbroken chain of Krishna-consciousness, with the result that he enjoys the joy of Goloka here on earth, in his earthly body. He is rewarded with the foretaste of what he seeks to enjoy after he lays down his physical body.

This is enjoyed by the hermit Vaishnava, who generally lives in Brindaban. He is unhampered by all the disturbances and difficulties of the householder, and so he devotes every moment of his time to the service of his Lord. He has renounced the world and with it all thoughts about it. From the earliest morning up to very late at night he prays, chants, talks, hears, reads, sings and dances in ecstasy at intervals. He takes but one meal a day prepared from what he gets by begging. All his possessions are the scanty clothes on his body, his earthen water-bowl and his scriptures. He has made peace with the whole world by his humility. He has nothing but blessings for all, sincere blessings even in return for curses, and prostrates himself at full length on the ground at the feet everyone. He follows the sayings of the Lord Chaitanya that a Vaishnava should be lowlier than a blade of grass, more forbearing and charitable than a tree, which spreads its shade and offers its fruits even to one who cuts it down; should never seek respect for himself but pay respect even to those who are respected by none; that a Vaishnava should at all times sing of the glory of Krishna. Thousands and thousands of such Vaishnavas, both male and female, can be found today in the Holy Land of Brindaban and the Holy City of Nuddea, the birthplace of Chaitanya, whose Christ-spirit and devotional life are unparalleled in the religious history of any other country, ancient or modern. They are living examples of the influence of the Lord's Name upon the human mind.

This Krishna, the Lord of Absolute Love, the seed and soul of the universe, comes down to this earth to serve and inspire men with His Love once in every Manwantara, once in every 71 Divine Cycles, that is, once in every 300,000,000 of our lunar years or more. Every universe, of His count

less universes, likewise has its turn of being blessed with His advent as an Incarnation, once in a long period. This universe of ours is the smallest of these universes and its turn of Krishna's Incarnation comes between the Copper and the Iron Ages of the 28th Divine Cycle of every *Manwantara*. This being the Iron Age of the 28th Divine Cycle of the *Manwantara*, the Lord blessed this earth with His Personal Presence 5,000 years ago, being born within the appointed Period.

Avatars that come down to save mankind and protect good from what is evil, the Srimad Bhágavat says, are innumerable: they are either partial manifestations or aspects of Vishnoo, "but Krishna is the Lord God (Bhagavan) Himself," the Supreme Deity of whom Vishnoo Himself is the fourth Manifestation. Nobody knows exactly when Krishna incarnates, for even Brahmá, the creator, knows it not. Brahma sees Him only for a second once in a long while, flashing through his mind with the speed of lightning. When Krishna came this last time on earth with His Second Manifestation, Sankarsana (who was born as His elder brother, Balaram), the time was ripe for an incarnation of Vishnoo. But as the moon and stars are eclipsed by the effulgence of the sun, the Avatar of Vishnoo could not come down separately, but was merged in Krishna, the part being absorbed by the Whole.

The story of the earthly career of Krishna is the story of an uninterrupted flow of love for all. The Krishna of Brindaban, also called Braja, played and roamed about, in his earthly career up to the age of eleven, when He left Brindaban for Mathura. The Krishna of Brindaban is the fullest expression of Love. Hence the Krishna of Brindaban is called the fullest Incarnation of Vishnu. The Krishna of Mathura is called Fuller Krishna, which means three-quarters Krishna and one-quarter Vishnoo. And the Krishna of Dwaraka, half Krishna and half Vishnoo.

Krishna being all love, knows nothing but love, gives and accepts nothing but love, breathes nothing but love and speaks nothing but love.

The Asuras that He killed were not killed by Him, but by the Incarnation of Vishnoo which was within Him, and His part in the warfare was to send the souls of those Asuras to the realm of His absolute love, a reward reserved for His highest devotees, a kindness for enemies which Krishna



alone could feel and show. Krishna has no power even to hurt a fly, for He is nothing but Love itself and knows nothing but Love.

One word of explanation is necessary here as to who the Asuras were and how they could assume such shapes as are described in the Puránás. These stories of the Asuras and demons in the Hindoo scriptures prejudice the western minds and induce them to think that ancient Hindoo history is mixed up with myths and fables. A little cool and intelligent thinking will correct the mistakes of such hasty judgment. Modern science, too, is daily paving the way to belief in things which even a quarter of a century ago were thought absurd and impossible. Science is proving the unlimited potentialities of the human mind. Mind-force is at present the subject of discussion with all the most advanced of western thinkers. When they will succeed in discovering the laws and truths of the mental plane as they are now doing those of the material plane, no facts of ancient Hindoo history will make them think that they are either mythical or absurd.

The Asuras were the physical scientists of the ancient times. They cultivated their mind-force in order to use it for personal aggrandisement. They were Yogins, but their Yoga was directed to secular object divested of spirituality. All that they wanted was power by which to overcome others and keep them under subjection for their own earthly benefit. Some of them were of course exceptions to the rule ; they cultivated their *Sáttwic* powers to some extent along with the development of *Rájasic* powers. These became great heroes and some of them made very good kings. Others developed merely *Rájasic* and *Támasic* powers of the mind and became tyrants and oppressors of all good people. Wherever and whenever the earth groaned under the burden of their sins, partial incarnations of Vishnóo came down to destroy them and to bring peace to mankind once more. But those Asuras who had only their *Támasic* (dark) mind-force developed, were the lowest of demons. Their minds were all dark and their deeds were all black. Their natural inclination was to do mischief to people for the sake of mischief itself. These were called demons. These demons can be found amongst us all, in the most advanced centres of civilization, but they have not their former psychic force. The mind's natural inclination, however, is still in them. They take to external means to

satisfy this inclination of killing or hurting others or doing mischief for the sake of mischief itself. Formerly their dark mental powers were their most potent weapons. Through those psychic powers they could transform themselves into any shape they liked and if they failed to assume the form of a saint or of a god, it was because they could not grasp the idea of the personality of such pure souls with their impure minds. To assume the form of a beast was the easiest thing for them, because they were nothing but human beasts in their nature. They could also assume elemental forms such as a whirlwind, etc.; as described in *Krishna Leela*. The modern Asuras cannot do any such thing because their mind-forces are distracted and not directed to one particular object.

The holding of the hill on the point of the little finger of the left hand, as Krishna did, was not a very great deed for Krishna to perform. This can be performed by any Yogin. The Yogin, when he becomes an adept, acquires one or other of the eight great powers (siddhis), which are inherent in Vishnoo and in a smaller degree in those who remain merged in the essence of Vishnoo and are sent therefrom to earth to save mankind as Avatars. These powers are (1) *Animá*, the power of becoming as small as an atom; (2) *Mahimá*, the power of becoming larger and larger in size; (3) *Laghimá*, the power of becoming as light as possible; (4) *Prápti*, to possess the power of the gods who are the presiding deities of the senses; (5) *Prákámya*, the power of enjoying and of perceiving all objects seen or unseen; (6) *Ishitá*, or power over the forces of the Divine will and over the lower forces of other beings; (7) *Vasitá*, non-attachment to objects, and (8) *Kámābasyita*, the power of attaining all desires.

Besides these the Yogi may attain to ten other powers of the cardinal attributes, (1) the cessation of hunger and thirst; (2) Hearing from a distance; (3) Seeing from a distance; (4) Moving the body with the speed of the mind; (5) Assuming any form at will; (6) Entering into any other body; (7) Dying at will; (8) Playing with celestial damsels; (9) Attaining the wished for objects; (10) Power of irresistible command.

Five other minor powers are (1) The knowledge of the present, the past and the future; (2) Control over the opposites such as heat and cold, joy and sorrow, etc.; (3) The knowledge of what is in another's mind; (4) com-

mand over the powers of fire, the sun, water, poison, etc. ;  
(5) Invincibility.

These powers serve the Lord in His *Leelas* as humble slaves whether He is conscious of them or not. *Leela* means the action of God incarnate. The Rás dance with the Gopis is the greatest *Leela* of Krishna. It was the manifestation of the great influence of His Love. Gopi means a milkmaid. But the milkmaids of Braja were extraordinarily spiritual beings born as milk-maids to serve the Lord in His earthly *Leela*. The chief of the Gopis is Radha, the Consort of Krishna in glory. Radha is the incarnation of Adoration or Devotion through love. Radha is the embodied manifestation of Krishna's Love-Principle, the energy of His soul, which sets His love into motion. Radha is within Krishna as His principle of love-energy and She is outside of Krishna as the embodiment of that principle. Radha is the active love-principle from which creation proceeds. Like Krishna, She is above and out of the reach of the creative Cardinal Attribute. Krishna is the Soul, Radha is the Heart and her eight chief companions are the eight devotional aspects, and the other Gopis the minor attributes of her mind. Radha and her chief companions are Krishna's eternal companions in Goloka. They came along with Him and were born as Gopis in Brindaban. Some of the Gopis who played their parts in the Rás Dance, were incarnations of Vedic Hymns. Others were incarnations of goddesses, the presiding deities of spiritual forces and attributes, while others again were incarnations of Saints (Rishis) who had prayed for ages to serve the Lord personally, with the tender devotion of a loving woman. The love of these Gopis for Krishna was absolutely unselfish. They loved Him for love's sake, without any cause and His personality inspired that unselfish love in them, for Krishna was that causeless love itself. The Rás Dance represented the vibrations of the soul-absorbed mind, vibrations which filled the universe with the nectar of bliss and destroyed its Karma of a whole Kalpa, the Karma which formed its Prárabdhá for the time.

Krishna danced separately with each Gopi. Each Gopi had her own Krishna beside her. One Krishna became as many as there were Gopis and yet He was the self-same Krishna. The one Soul played like so many souls with so many hearts and yet it was but that One Soul. Each Gopi saw only her own Krishna and was unconscious of any

other, as she danced, absorbed in that Krishna, as the Great Soul poured its Nectar of love into the little ones.

Ignorant writers and religious preachers of the West have dared to call this Gopi-Leela of Krishna shocking to all religious sense, in the face of the fact, that two hundred and odd millions of Hindoos of the present day and millions of millions of Hindoos of the past, whose giant intellects and all-towering height of spirituality, the world of to-day is but beginning to wonder at, call this Leela the most transcendental of all that is divine. According to these critics, the greatest Avatár of the Supreme Deity cannot possess any other sentiments of love than those of a Father or of a Saviour and God ought not to show the love of a husband for his wife or of a lover for his Lady-love. If that be true, will they answer the question, as to whence has man got these sentiments, if not from his Maker, of Whom he is but an imperfect image? Whence has he got them if not from the Source of Creation itself, of which he is such a tiny part and product? This denial to God of the possession of a lover's sentiment, implies an impertinence which God alone, out of His infinite love for His creatures, can pardon. It only betrays utter ignorance, on the part of these critics, of the origin and the laws of the creation and of its relation with its Creator.

Nature (Creation) is the materialized Will-Force of God. The Will-Force of God is a reflection of God Himself, the objectified phases of the semblance of manifoldness of the Absolute One. God is the husband, and the Energy of His Will, Nature, is His Wife. God is the Lover and Nature is His lady-love. By His All-pervading Essence, the only support and sustenance of Nature, He clasps His lady-love to His bosom and dances with her in unison with music. This is His Rás Dance in the aggregate, the Rás Dance that is being performed every moment within Nature, though hidden from our view. What is true of the great universe is true also of its miniature, man. Within our heart of hearts is the forest of Brindaban in which the microscopic blue river of love, Jumna, overflowing with thrills of joy the banks of the flowery lawn where Krishna, our Soul, with His Gopis, our mental vibrations, is performing His ever favourite and eternal Rás Dance. And we are unconscious of it all, because our minds are engaged with outer objects. If we can disengage the mind from outward objects and direct it into the depths of our hearts, then will the belief come in the Rás Dance

of Krishna with its practical realization. We are then of Braja and each one of us, enlightened with inner vision, is a dancing Gopi-male or female, and it does not matter what our sex may be. We are all Gopis, male or female, we are all spiritually feminine, for Krishna alone is the One Male and we particles of Nature, are all female. We are all the lady-loves, the brides and wives of our One Husband, Lover and Beloved, Krishna. In the working out of the beneficial laws of inner Nature, the laws that govern the welfare of mankind, this innermost performance of Nature's constant Rás Dance with her Lord, is reflected for a time upon her outer surface to fill external Nature and mankind with the ecstasy of its spirituality and the lessons of Absolute Love.

The twelve chief boy-companions of Krishna in Brindaban came with Him from Glory, where they are His constant companions, while the other cow-boys were the incarnations of the gods and spiritual saints. The Kadamba-tree, under which Krishna usually played His flute, is a representation in physical form of the Tree of Life and the sweet strains of the flute, the music of the soul. As Krishna and His companions are ever-existent, so are His Leelas (acts). They can be seen even now by any devotee who has got the spiritual vision.

## VAISHNAVISM—(2nd Paper)

BY SHISHIR K. GHOSE ESQ.

**I**N the Hindu sacred books it is laid down that God sends Messiahs or Avatárs at different times and different places, to instruct men about matters they are unable to know by their own exertions. We Hindus have therefore to admit that Buddha, Jesus and Muhammad are Messiahs, though Christians and Mahomedans may not admit any of our Avatárs to be so. These Avatárs are divided into classes by the Hindus, some are full, some half, some quarter and so forth, each having his special function. Thus we have Avatárs of science, of morality and of religion. Kapila is considered an Avatár, because he taught the Yoga philosophy and its secrets to men. When it is necessary to teach religious truths, God Himself has to come down for the purpose, and then it is the Full Avatár that incarnates.

So there is a difference between religion and morality. Morality teaches us our duties to our neighbours and our duties to ourselves. Religion teaches us how to establish a tender relationship with God. Morality teaches us that we should not tell an untruth, we should not be unjust, we should not steal, we should succour the distressed to the best of our ability ; Religion teaches us that we should love God. An Avatár of morality is not therefore necessarily an Avatár of religion. Charles Bradlaugh was a moral man and a philanthropist. He will get his reward for his good acts and his observance of duty. But the acquisition of the Lotus feet of God cannot fall to his lot for he never sought for or hankered after Him.

It follows then that Buddha is not an Avatár of religion but of morality. He taught morality and not religion. In the same manner, Jesus Christ is not an Avatár of religion. but of morality.

The Sermon on the Mount, by Jesus Christ, is considered to be his greatest work, a sermon which enthralls all men. It is no doubt one of the greatest ever delivered. But it has nothing to do with religion. In the sermon, a code of moral laws is laid down for the guidance of men. They are told to do this

and not to do that. They are told that if they do this they will get their reward and if they do that they will be hurled down to hell. The Sermon is, as it were, a criminal code of moral government.

Suppose a scientist lays down sanitary laws for the preservation of health. He lays down that men must not take indigestible food, or that they must not breathe air full of deleterious gas. He lays down rules for the preservation of health in the physical body. A moral Avatár, in the same manner, lays down rules for the preservation of health in the spiritual body. Neither the one nor the other teaches religion. The teachings of Jesus consisted mainly of the moral duties of men. He cannot, therefore, be called, an Avatár of religion.

It would not be out of place here to see what Max Müller said in his "Chips from a German Workshop" about the moral code of Buddha. The savant says, keeping in mind the Sermon on the Mount :

"That moral code of Buddha, taken by itself, is one of the most perfect the world has ever known."

Buddha is, like Jesus, a Messiah to teach moral duties to men.

So when Jesus urged men to repent and ask for the forgiveness of their sins, he did not meddle with religion. He instructed men how to avoid punishment, when they had broken moral laws. Thus a man, convicted of a crime, may beseech the magistrate to forgive him, telling him that he was sorry for what he had done, and promising that he would not do so again. The magistrate may discharge him with a warning. But that does not establish any tender relation between the criminal and the magistrate. God, in the same manner may forgive a repentant sinner, but there the claims of the latter upon Him cease. When a man craves for the forgiveness of his sins, he thinks only of himself ; he goes to God because He alone can help him. If his sins are forgiven, it is no matter to him whether God remembers or forgets him after that.

It may be urged that a sort of moral training is necessary for the purpose of realization of God. But it is not for that purpose that men are told, by these moral Avatárs, to repent and to lead a moral life. They are told to do so, only to avoid the tortures of hell. It is to their interest and to their fears that an appeal is made, but God Himself does not enter at all into this arrangement.

Of course there are religious teachings here and there in the sayings of Jesus, but that is not the main object of His mission. When Jesus advises men to pray to God, he tells them to establish some relationship with God, but no tender relationship. They are told, not to appear before God in their prayers as His children, or friends, or even as servants, but as beggars. Men are advised first to soften the heart of God by some sweet words such as "hallowed be Thy name," "Thy kingdom come," "Thy will be done," &c. This done, men should pray to God for what they want of Him. It is to supply them with daily bread, to forgive their sins, and not to lead them astray.

A beggar approaches a rich man with blessings such as these : "Let thy name be glorified," "Let thy shadow never grow less" &c. In this way, after softening the heart of the rich man, the beggars stretch their hands for alms. The prayers to God referred to above, are just like that of a beggar to a hard-hearted, rich man who is fond of being flattered. In that prayer they only think of themselves. Of course, they say, "Thy will be done". But it has no meaning, which we shall shew later on.

Of course when Jesus says "love God" he enters into the domain of religion. But, as we have shewn before, that is not the principal object of His mission. It is to make men moral, by appealing to their fears and holding up to them the tortures of hell, that he devoted the four years of his labors.

When we say that Jesus is an Avatár of morality, we do not belittle Him. He had to appeal to half-civilized and unlettered men. The people, He addressed, were not fit to receive higher truths than those taught them by Jesus. The divine character of the mission of Christ is established by his being eminently successful in softening the hearts of the fierce races of the west. If Jesus had tried to preach to his followers the teachings of the Geeta, they would not have understood him at all, and would not have listened to Him. They had therefore to be enthralled by miracles. In the same manner, if an Avatár in India had tried to create a following, he would have failed if he had adopted the course of Christ, that is to say, strengthened his teachings by miracles. In India such an Avatár would have been put down for a mere occultist or a magician.

Looking at it from the same point of view, Hinduism, generally speaking, has very little of religion in it. We have *Saktas*, worshippers of Durga and Kali ; we have



*Saivas*, worshippers of Siva and we have others. But they worship the Gods and Goddesses for favours ; for prosperity ; for protection from dangers ; for destruction of enemies and so forth. Here let us remember what Sir Krishna told the Gopees (*vide Rās* section, *Srimat Bhāgabat*). He said, "those who worship Me for favours do not worship Me, but themselves." So when a *Sākta* devotee kneels down before the Goddess Durga and begs for prosperity, he does not worship the Goddess but himself !

It is true, the devotees of the higher class beg also for *Moksha*, from these Gods and Goddesses. But what is *Moksha* ? It is liberation ; liberation from what ? Liberation from re-birth. Propularly, liberation means practical annihilation. The liberated man loses his identity and his soul merges in the Soul of souls. A child, can understand that loss of identity means annihilation. In short so repugnant is this idea of *parakāl* (after-life) that men, believing in the re-birth theory, prefer annihilation to eternal life. According to them, and very properly so, better annihilation than to be born again and again, each time a different man, each time being separated eternally from those whom we have so dearly loved ; and that is what re-birth means. So those who believe in re-birth, naturally pray for annihilation. And can it be called religion which teaches man to pray to God for annihilation ?

If religion can be so defined that it is the art of establishing a tender relationship between God and man, then it is *Vaishnavism*, and possibly *Vaishnavism* alone, that can be called a religion. Even *Vedantism* puts God aside, and makes a God of man himself. *Vedantism* teaches the creed of *Soham*, which means "I am He." It teaches how to realise the Soul within ; its idea of God is that He is without attributes who can do neither good nor evil, in short, He is *Virguna*. Possibly He has intellect, but He has no feeling.

But *Vaishnavism* teaches that man is separate from God, and the highest object of his existence is to attach himself to God, and to grow continually. The *Vaishnavas* have only one prayer, viz., "My Lord, may Thou abide in my heart, may my soul cling to Thy lotus feet." *Vaishnavism* teaches that the highest duty of man is to love God, for by loving God, man gets in Him an eternal and loving Partner. It teaches that, though God is All-powerful, He is also All-love and man should make himself *en rapport*

with Him through His lovingness and not His Almightyness. They admit that God is Great, All-pervading and Omnipotent. But His greatness repels man from Him, while His love attracts him more and more.

In the Geeta, Arjun asked Sree Krishna to show him the mightiness of God and this was done. At the frightful Figure presented to him he fainted and cried "Forbear my Lord. Be Thou man again."

Swedenborg calls God a "Grand Man." But the Vaishnavas anticipated him; they also call God a Grand Man (*purushottamā*) with this difference that they regard Him perfect in every respect, and thus He is also named *Sarbāṅga-sundara* by them, which literally means "Beautiful in every limb." That is, He is perfect in holiness, perfect in wisdom, perfect in goodness, perfect in loveliness and perfect in beauty. To pray to Him for favours is an act of foolishness. He knows best what is for our good and, as He loves His children with His unfathomable love, it is therefore useless to ask for favours from Him. The Vaishnavas are, therefore, enjoined to annihilate self in worshipping God. They must forget self, and do everything *Krishna Pretyartham*, which means only to please Sree Krishna, the God of Love.

So the Vaishnava's idea of God differs fundamentally from that of other creeds, aye, the ideas differ as the two poles. The God of most religious faiths is an irresistible and wilful Tyrant, with of course some good points, as for instance, He can be brought into good humour by flattery, etc. Of course, He is called good, wise and merciful by all of them, but this is done to soften His heart, the object being to extort bounties from the Great Autocrat by some sweet words. God is told that His mercy has no bounds, and then He is requested, not to throw poor, eloquent devotee into the furnace of hell! God is freely given the permission to exercise His will and no body's else; He is told "Let Thy will be done," yet he is asked to put aside His will when the devotee thrusts in his own. "Let Thy will be done," says the devotee but not when my own is brought into requisition! A man, who prays for favor, simply asks God to put aside His will, to give place to that of the devotee.

In spite of the high encomiums that he insincerely heaps upon God, in his heart of heart, he thinks Him to be a wilful, nay, a cruel Monster, for he believes that He is capable of hurling men, whom He had made weak, to the bottomless and fiery pit,—of compelling men and women to love chil-

dren, wife, husband and friends, and then forcibly separating the husband from the bosom of his wife and the son from the bosom of his mother.

But to the Vaishnava, God is Beautiful, and He overpowers men and women by His external and internal loveliness, and therefore, He is given simply a flute. Some arm Him from the sole of His feet to the top of His head with deadly weapons ; some put a thunderbolt in His hands which, also, says the Vaisnava, do not hurl thunderbolts, but distribute blessings.

The Vaishnava presents a lovely God to his fellows, to draw the hearts of obdurate men towards Him. A frail woman can be kept faithful to her lord by two methods ; one is to tell her that her powerful lord will cut her to pieces if she proves unfaithful. . It is, in this manner, that the teachers of most faiths, try to keep frail men dutiful towards God, that is by appealing to their fears and interests. But there is yet another method of keeping a frail woman faithful to her lord. It is to convince her that her husband is infinite times better, in every respect, than the gallant who tries to lead her astray. It is this latter method that the Vaishnavas adopt to lead men towards God. It is thus that most faiths appeal to the fears and interests of men to make them honest, while the Vaishnavas appeal to their good sense and feelings to secure that end. Other faiths try to soften the heart of a terrible God, but the Vaishnavas contemplate the lovingness of the Deity to fill their hearts with an irresistible attraction for Him. In short Vaishnavism teaches that the highest object of man is to make God the superior Partner of his soul, and participate in the joys of God who is called "Anandamaya" or All-joy.

Thus men at first worshipped the elements. Then philosophy and science entered into the religious thoughts of men, and Yogism and Vedantism were the results. There is not a drop of religion, as defined above, in them. From these grew Buddhism, Christianity and others which are principally mere codes of morality. Worship was added to this morality, and we got such creeds as Shaktatism, Shaibaism and others, but their worship is not the worship of God but practically of self. And finally sprung Vaishnavism, which is the latest development of the religious thoughts of men.

We have quoted above the Christian prayers, we shall now furnish you with some Vaishnava addresses to the Deity,—they use the expression "address" or *nivedan* instead of

"prayer." This is the address of Billamangal, the author of Krishna Karnamrita :—

"O the object of my reverence, O my beloved, O the only Friend of the universe,

"O Thou who attract all, O Thou who art elusive (*i. e.* who cannot be easily comprehended), O Thou ocean of mercy,

"O my Lord, O the delightful object of the communion of my soul,

"Grant me this that I can have a glimpse of the Lotus Feet of Thine."

Here is a prayer of Puree Goswami, who was as John, the Baptist to Lord Gaurāṅga :—

"O my Lord whose heart melts at the sight of misery,

"My restless mind is constantly searching for Thee. When shall my eyes have the privilege of seeing Thee with ecstasy of joy?"

The following are some addresses from Lord Gaurāṅga himself :—

1, "My beloved, whether you clasp me into your bosom or you crush me, it is all the same to me,"

"For you are no other than my own, the sole Partner of my soul ;"

2. "Shall I ever have the inexpressibly good fortune, Oh my Lord, so that only in uttering Thy name, tears of ecstasy shall trickle down my cheeks, my voice shall be choked with excess of joy and my body shall be covered all over with *pulak* (*i. e.* horripilations which appear on the body during the ecstatic state.)"

3. "My Lord, it has become intolerable for me to kill time on account of my excessive misery for which every moment seems to me an age, my eyes have been converted into clouds of the rainy season and the world appears to me void and dreary, because of Thy absence."

It is a pity that the above addresses are untranslatable.

The fundamental principles of Vaishnavism are as old as those of Sháktaism or of any other faith. But its present and absolutely pure character is due to the advent of Gaurāṅga, the Avatár of Nadia, who converted millions of men to the Vaishnava faith, during the 24 years of his labours, not half-

civilized Beduins or unlettered and ignorant fishermen, but the intellectual giants of India, nay, the savants of Nadia, "Whose researches in the Nyaya philosophy make," says Prof Cowel, late of the Calcutta Sanskrit College, "European head dizzy." But that is not the chief distinction of Gauránga. Christ has been worshipped as the son of God, Mahammad as His friend, but Gauránga as the Incarnation of Lord God Himself, in the country which produced Buddha. Just fancy, the irresistible magnetism of the Personality, who, though he lived like an ordinary man, could yet extort the respect, due to the Almighty Himself.

There is another fact which distinguishes Gauránga from other Avatárs. The sayings and doings of other Avatárs are involved in mystery ; for instance, it cannot be proved that Jesus Christ actually brought the dead Lazarus to life, a miracle which however Gauránga performed. But there is no doubt about the sayings and doings of the Nadia Avatár. They are supported by overwhelming evidence, the evidence of a large number of eye-witnesses, His immediate followers, themselves holy and learned and men of the highest position in the country.

He flourished only a little more than four hundred years ago and therefore, His position as an Avatár is not yet very well known beyond India. But yet that seer, Madame Blavatsky, the Founder of Theosophy, records in her great work, that Gauránga is the latest Avatár in the world. The Leelas (sayings and doings) of Gauránga have now been published\* and people in the West are coming to know the character of this divine Personæ and it has already created some sensation there. Thus a devout Christian, whose name we cannot publish without permission, after reading His Leela writes to us : "There is no doubt of it that Sweet Gauranga is an Indian Christ who came to save sinners" and this from a Christian, who is not permitted to acknowledge any other Avatár except Christ !

Mrs. Adams of Chicago, who with her busy, thoughtful and saintly pen, is a well-known figure in America, thus writes to me : "I respect all Avatárs, but the sweetest of them is my Gauránga, who, for the first time, taught mankind, by practice, what God-madness is and how to attain

\* Lord Gauránga, two vols., in English, by Shishir K. Ghose, Patrika Office, Calcutta.

it." Vaishnavas will be glad to learn that she has adopted Vaishnavism, and is trying to spread the faith, and has taken the name of Nityananda Dasi.

Rem. Johnston, a powerful writer, on philosophical and spiritual subjects and an ardent Christian, having read the life of Gaurāṅga, indibted an article in the paper called *Balance* (Denver, America,) from which we cull the following sentences :—

"So remarkable have been the claims made for Gaurāṅga by his devotees that a strong, and apparently enduring, cult has sprung up to add its complexity to the world of religious thought . . . . . It must be apparent at once, that the man, divine or not, who could evoke a reverence due to God only, that has persisted with such increasing fervency for five hundred years. and in a country that produced Buddha, must have possessed extraordinary spiritual attributes. . . . . The principles of his teachings, as drawn from the ancient *leelas*, may afford the casual reader food for thought, in that Vaishnavism actually appears to offer in many ways, standards of breadth and tolerance that would seem to indicate a divine source."

So this liberal Christian has no objection to accept Vaishnavism, like his Christianity, as a religion of divine origin. But to quote Rem. Johnston again :—

"The men, of the various religions well-known in the Occident, worship God, either to escape the pangs of eternal punishment or for the purpose of obtaining favours. The Vaishnavas assert that God is not pleased by such worship. Accordingly they seek to induce in themselves a tender feeling towards the Almighty."

The Vaishnavas say that God serves as He is served. If one worships God as a bounty-giver, God answers his prayer, gives him the bounty, and cuts off the connection there—the First Cause having fulfilled the demand made on Himself. If one simply loves God, then he receives love in return. The real devotee tries to establish a relation with God that will endure for ever. He prays after this fashion : 'My Creator ! Let my soul cling to Thee, let my mind be filled with reverence for Thee, or allow me the inestimable privilege of loving Thee' . . . , 'The Vaishnavas worship God as the all-sweet Being, for if the establishment of a tender relationship with God be the sole aim of the existence of man, the Almighty-

ness of God does not help in establishing it ; on the other hand, it creates an impassable gulf between man and his Creator.

"As has been stated, the Vaishnavas are tolerant in their attitude to all religions. The growth of their organisation has been rapid of late years, and now that the history of the founder may be had in English, the cult may be expected to grow and flourish on American soil. Certainly nothing can be more sane or helpful than Mr. Ghose's conclusion from his studies of Gauranga's teachings ; "To the true man of religion, God is not only what marks Him out from man, but also what makes Him common with men. The first part of God is useless to him, and he sticks to that which is common to both. As he develops himself, he appropriates to himself, little by little, this something, which, in the beginning, is beyond his reach, and becomes gradually more divine in nature in his progress."

Before concluding I must notice one apparently weak point in the Vaishnava conception of God. It is that if God is all-bliss and if He is also Omnipotent, why is there misery in this world ? In short, the agnostic contends that God being all-powerful, He should have made man perfect. Now, He created man after His own Image, and, therefore, to make man perfect is to make him like God Himself. We see then, it is practically urged, that God should have made as many gods as the number of men He created. Now though the Vaishnavas know that He is Omnipotent, they also admit that there is one limitation to His powers,—which is that He cannot create a God like Himself.

Though He could not create as many Gods as the number of men He created, He did the next best thing. In His creation, the atom is at one end and God Himself at the other. By evolution the atom finally grows into a man and the man continues to grow until he approaches God, but though he never reaches Him he eventually makes a god of himself.

It is this imperfection of man that gives zest to his life, that urges him on to grow. It is in this struggle that the chief happiness of man lies. Says Descartes, "We are the imperfect ; we are the finite ; we are the caused. There must be One who is the complement of our being, the Infinity of our finitude, the Perfection of our imperfection."

Emille Sasset, another French philosopher, says in effect :

"I find around me thousands of objects capable of pleasing and interesting me. Why then do I search for something beyond ? This because I am imperfect. And this condition attaches to the very nature of things. It is this imperfection that draws me towards the Perfect One. He commands my admiration. How vast, how sublime, yet how near ! He is intimately near and I yield to the seduction of His attractions."

And it is thus that man approaches God and grows, and grows because of his imperfections.

We have now to find the legitimate functions of this Convention. It is said that its object is to preach toleration to those various religious sects which are found in India. We fancy, that cannot be the object of this great organization. For India does not need such an education. We know the saying that no one should send coal to Newcastle And why ? Because it is Newcastle which sends coal to all parts of England and not all parts of England to Newcastle In the same manner, it would be mere dissipation of energy to try to teach toleration in India. For it is India, which has taught this lesson in all religious faiths in the world and is, therefore, not in need of this help.

We have already seen that Christians and Mahomedans will not accept any other Avatár except theirs. But the Hindus accept all. Indeed, have we not seen Hindus salaaming Mahomedan shrines ? Nay, the Mahomedans of India have been taught by the Hindus to pay respect to Hindu saints and sacred objects. The bigoted Emperor Jehangir murdered the great Historian, because the autocrat believed he had weakened the faith of his great father, Akbar, in Mahammad. This Emperor, so irresistible, and so bigoted himself, admitted that he had prostrated himself before a Vaishnava saint of Brindában.

Just fancy what the Hindu Shastras say. According to "Vishnu Purán" "a man who follows sincerely the faith of his forefathers is sure to be saved." Can there be anything more liberal than this ? Then there is another text in which it is laid down that "a sincere convert, even to a false religion, does not suffer for having gone astray." This text means that a man, who is prepared to make such a sacrifice, as to give up his relations and friends for the sake of what



he believes to be the truth, is sure to get his reward for his sacrifice, sincerity and love of truth.

No, India does not need to be told that we should be tolerant. But this Convention should remind us of another fact, namely, that India has a well-defined mission in the world, which is to give religion to other nations. America is distinguished for its telephones and phonographs, France for the discovery of radium, England for its great Empire. For what is India distinguished? It is that, it gave religion to the world. And, therefore, the world actually expects that the modern Indians should follow in the footsteps of their forefathers. Don't you see how a Hindu, with only a piece of red cloth round his loins, is regarded in the West? Such a man, though worthless, is sure to get a following. They say "Light comes from the East" and a Hindu will hear men in the Christian countries appealing to him to save the races of the West, sunk in materialism and atheism. For the West has developed a civilization which has dethroned God. Lord Beaconsfield in his "Tancred" said exactly this.

Our forefathers also expect us to follow in their footsteps, to give a religion to the intelligent atheists of the West and save them. This is then the function of the Convention, namely, to send properly organized missionaries to all parts of the world to teach the nations the principles of the religion of love, the only true religion that we have. Our forefathers sent missionaries to Tibet, to Central India, to China, to Japan, to Corea, and to America. Antiquarians say that "Guatimala" is only a corruption of "Gautam-álaya or the abode of Gautam.

Our Buddhistic forefathers carried the banner of Gautam to all parts of the world. Let us, too, carry that of the latest Avatár Gaurāṅga, to all parts of the world, who taught mankind that Love of God is the highest object of his existence and who further taught by practice how to attain this love !.

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# ANUBHAVĀDVAITA

**The Oldest Vaidika system of practical Vedanta.**

BY PUNDIT G. KRISHNA SHASTRI.

**T**IME was when this sacred land was full of sages who were Seers of the various eternal principles in nature, of the several phases of the one underlying Eternal Truth, and of the effective ways and methods of realising them and attaining the ultimate goal. Whatever they saw, from time to time, by the aid of their highly developed intuitions and otherwise, they handed down to posterity by word of mouth through an unbroken line of teachers and disciples who were trained according to the particular methods suited for the purpose.

2. The *Vedas* are the inexhaustible store-house of ETERNAL KNOWLEDGE. In them are recorded many truths that our great Seers saw from time to time, and they (the *Vedas*) teach the effective means, based upon eternal Divine Laws, for remedying such evil as cannot otherwise be remedied and for accomplishing such good as cannot otherwise be accomplished by any worldly means. In the principal *Srutis* or the 108 *Upanisads*, are to be found the most important religio-philosophical disquisitions that the disciples heard from the Seers from time to time. The *Smritis* are codes containing the rules of practice leading to the realisation of SELF and used to be taught from memory. The *Itihāsas* are ancient religio-philosophical biographies. The *Purāṇas* are Cyclic histories, and the *Āgamas* are, so to speak, our religio-philosophical Kindergarten series. The *Darsanas* deal with the ultimate objects (or Eternal principles or categories) that our Seers saw and dilated upon for the benefit of their disciples. The *Nyāya* and the *Vaiśeṣika* deal with the ultimate atom and its source (such atom being perceivable only by *Yoga*-vision). The *Sāṅkhya* and the *Yoga* system tell us all about Mother Nature and Her Consort. The two *Mīmāṃsās* teach us elaborately about the practice of the *Vaidika* rituals and the ultimate Self-knowledge gained therefrom. These

six systems representing the six rungs of the spiritual ladder of the ancients, are but complementary and never essentially opposed to one another. The *Yoga* is the help-mate of our ritualistic philosophy and the *Sāṅkhya* that of the *Vedānta*. The compound "*Sāṅkhya-Yoga*" would virtually embrace all the six systems, because it means "knowledge and practice"—simultaneous and well-balanced.

3. In this age of confusion and struggle for existence, this Holy Land cannot boast of many Seers of the old type. Nevertheless there are a good many of them yet, here and there, who are the custodians of the ancient *Vaidika* knowledge and practice. The ancient *Brāhmins* were mostly Seers, but long before the time of Lord *Buddha* many of their descendants, who allowed themselves to be enticed away by the pleasures of the senses, gradually began to effect a divorce between the inseparable spiritual couple 'knowledge and practice.' It reached its culminating point long before the time of *Bhattacharya*. Thereafter we see a series of sectarian fights without any tangible benefit to the world. *Karma* and *Jñāna* or *Sāṅkhya* and *Yoga* are aptly compared to the two wings of the *Jīva-hansa* that wants to soar high in the Heavens. By cutting off one of the wings, *Jīva* is virtually disabled from rising above the Earth. Such was really the fate of many aspirants since these sectarian fights began.

4. The *Vaidika Dharma* of our great Seers has suffered immensely by the aforesaid divorce. It was not without reason that the great *Buddha* rebuked the *Brāhmins* once assembled before him for their having degraded themselves by coveting the pleasures of the senses. Such degradation of the descendants of the sages of this Holy Land actually began from the day on which *Parasurāma* (a *Brāhmin-Kṣatriya*) vowed to extirpate the whole of the *Kṣatriya* race for the fault of a thoughtless *Kṣatriya* who murdered his father. As a result of such extirpation (and consequent accumulation of national bad *Karma*) the caste system became perverted and more and more degenerated. Such degeneration had already reached its zenith during the time of Lord *Buddha*. This is indeed the effect of the immutable Law of *Karma*.

5. Our god *Ganes'a* is a good illustration of the hand working in unison with the brain. 'Knowledge and practice,' 'brain and hand,' '*Brāhmin* and *Kṣatriya*' must for the pro-

duction of good results always move harmoniously and work together. Having learnt bitter lessons so far, let us hereafter at least, walk in the '*Sāṅkhya-Yoga*' path of our ancient seers and try to increase the number of their worthy descendants who are now but few in number, and who alone are entitled to inherit the ancient lore of *Vaidika* 'Knowledge and practice'—a national trust to be handed down unimpaired to the remotest posterity.

6. The word *Brāhmin* is indeed a sacred and fascinating one, and many who are unworthy of the name, lay claim to the honor attaching to it, and many others, like the Reynard that pronounced the grapes to be sour when it could not reach them, try to belittle it. But, we ask, how many can now live the life of a *Brāhmin*, who is a born beggar, and whose only ambition should be the highest spiritual attainment. The *Brāhmin* by his constitution may be said to be one-fourth material and three-fourths spiritual; the *Ksatriya*, half material and half spiritual; the *Vaiśya*, five-eighths material and three-eighths spiritual; and the *Sūdra*, three-fourths material and one-fourth spiritual. But alas! most of the modern *Brāhmīns* are more than completely material in practical life, and therefore worse than the *Sūdras*. The typical *Brāhmin* of yore with his very meagre wants and with his inborn plain-living and high-thinking, in his own way, is indeed very rare in these days of fashions, fads, vanity and never-ending bodily wants and luxuries.

7. It is only the typical *Brāhmin* that is a real seeker after the SELF. He alone is equipoised in 'knowledge and practice'. The Vain-glorious *Brāhmin* of the present time is but a spiritual profligate and a lip-philosopher, ready, too often, with his outwitting, hair-splitting and confounding theories and arguments. But the ancient *Brāhmin* teachers who possessed balanced minds, such as *Vasistha*, *Parāśara*, *Yājñavalkya* and a host of others, were staunch followers of the *Samūchaya* doctrine. Take for example, what *Yājñavalkya* has said in his Code :—"Perceiving the self (*i. e.* seeing by meditation the *Turiya-Pratyagātman*, the individual divine Light within, the eternal Lord and Witness seated in the heart—ever ready to bestow His Grace on the devotee, the only divine guide and reliable friend of the *jīva* or the human soul) is the highest reward obtainable from the observance in due proportion of such duties as sacrifice, right conduct, the control of the senses, non-injury, charity, and the study of the

Scriptures. Because this practice is rather tedious and troublesome, the modern *Brāhmin*—who would like to have a royal road to *Moksa*—would perhaps quote several isolated passages to prove that knowledge alone is sufficient for salvation. He may also ignore the real import of the *Śrīti* passage, which says, that the *Ātman* should be SEEN, HEARD, REFLECTED and MEDITATED upon. How else can the *Ātman* be seen except by the practice recommended by that great *yogin* *Yājñavalkya*, is a question that he would not perhaps care to ponder over.

8. It is said that an aspirant for *Moksa* is not entitled to be initiated into the *Mahāvākyas*, unless and until he has seen the SELF. This is in perfect accord with the principles of theory and of practice of 'the Science of Self' called Vedānta. This Science of SELF can never be found to be so perfect and practical elsewhere as in the *Vedās* and the *Vedāntas*. Every other Science, known or unknown to man, is based upon it, although many of our anglicised brethren with their teachers behind them, may be induced to think that the *Vedās* and the *Vedāntas* have made us a dreamy and lifeless nation and that we should therefore study and follow the Western Sociology and Political Science for our material progress and continuance as a nation. If they peruse the excellent editorial on "the Religion of China" in the *Brahmavādin* for December, 1908, they would in all probability modify their views.

"India and China are the two poles which together complete the circuit of Asiatic civilisation—two mighty centres of light and life from which have proceeded the best solutions for the many complex problems of life. India stands for the *Pāramārthika*, or the spiritual ideal, for the contemplative and metaphysical power; and China for the *Vyāvahārika*, for the practical manifestation of that power. Indian thought and Chinese ethics speak of one Asiatic peace; they are the different manifestations of a common Asiatic sentiment. If the end of Indian spirituality is unity with the Universal Spirit, the fulfilment of Chinese ethics is identification with humanity. "Asia is one; the Asiatic races are so many shining points in an ocean of approximations" said an Eastern writer. Therefore to study the religion of China one will have to do it through the basic elements of Asiatic life and art, through Indian spirituality. The children of the Gangetic plains have gathered up human experiences, analysed and integrated them, and presented

a scheme of life which while it secures the joy and peace of this world, ensures freedom in the next, &c. &c."

*Ramachandra*, the ideal king and the ideal *Vedāntin*, in the *Muktikopanisad*, decided that out of 1180 *Upanisads* representing so many branches of the eternal *Vedās*, 108 *Upanisads*, that are therein enumerated by him are the most essential ones which contain the complete 'theory and practice' of the SCIENCE OF SELF. By perusing any one of them at random and without a proper guide, the reader may not find in it anything valuable to him. But on reading them in a systematic way with the help of competent teachers or their works, they will be found invaluable to the student of *Atma-vidyā*.

*Dakṣināmūrti's* disquisitions on all these *Upanisads* are recorded by *Vasiṣṭha* in the *Tattvasārāyaṇa*, that invaluable work, which contains the cream of religious philosophy. There, it is said, in the preface to the *Dakṣināmūrti-Vṛtti* on the *Brahma Sūtras*, that *Vyāsa* wrote the philosophy of the first 10 *Upanisads* under the orders of *Mahādeva*, the Divine Teacher, and that none of the numerous commentators has succeeded in bringing out the real meanings of the *Sūtras*, and that he would, therefore, mainly deal with them in his *Vṛtti*. The names of some old commentators are mentioned there and their general defects pointed out. There we do not find the names of any one of the modern commentators. The modern *Vedāntins* are perfectly in the dark as regards the ancient *Aṣṭa* disquisitions on the 108 *Upanisads*, that are found in the *Tattvasārāyaṇa* and other works. No system followed by the modern *Vedāntin* is, at any rate, older than 1,000 and odd years. India, the land of *Brahmavādins* and *Brahmavādinis*, was never without a complete and systematic SPIRITUAL SCIENCE, both theoretical and practical. *Saṅkarācārya* and other modern theologians have done as much as could be done to the people of the times in which they flourished. Let the student patiently read and digest the whole of this *Tattvasārāyaṇa* with an unbiased and devoted mind and he will then find that these statements are amply verified. He will also find that the *Brahma Sūtras* of *Vyāsācārya* which are commented upon by different persons in different ways are, after all, only the theory of the SCIENCE OF SELF, and that further elaborations with their practical side should be sought for elsewhere. *Vyāsācārya* has written it in the

*Bálapáthakrama*, like a primer intended for students who are beginners. Unless the student reads and understands the whole, he will be a one-sided *Vedántin*. He can never hope to understand both the theoretical and the practical side completely.

The followers of the different systems of *Vedánta*, who have got only portions of the Eternal Truth, should, therefore read and digest the 108 *Upanisads* for the sake of realising the entire Truth, of which the clearest expositions are to be found in the *Tattvasáráya* and other valuable works.

The more important systems of *Vedántadarsana* that are well known and that have numerous followers in Southern India and elsewhere, are the *Dvaita* of *Anandatirthácharya*, the *Viśiṣṭādvaita* (*Vaiṣṇava*) of *Rāmanujácharya*, the (*Saiva*) *Viśiṣṭādvaita* of *Srikanthácharya* and the *Advaita* of *Sankarācharya*; but the most important system of the *Vedánta*, which is eclectic in its character, which is the least known and the most valuable one to the student of comparative religion, which is based upon *Tattvasáráya* and which has only a few followers is the *Anubhavādvaita* or the *Sāṅkhya-Yoga Samūchaya* system of *Appayadiksītácharya*.

All these systems of *Vedánta* have existed from time immemorial and have been taught and re-taught age after age until they were obscured. The doctrines of all these systems lie scattered throughout the 108 *Upanisads* and other Scriptures. When a system is obscured a competent teacher appears on the stage, picks up the various authorities on which it is based, arranges them in their proper order and thus restores that system to its original state, so that it may be useful to those persons whose minds can comprehend only so much of the Truth. When a few people comprehend that portion of the Truth they first admire it and then, with a righteous desire to share it with others, begin to propagate it. In doing so they meet with opposition from those who have known a little more than that partial Truth. Then will step in dogmatism on both sides and quarrels and uncharitable criticisms will be the natural result. Thus the followers of the different systems of *Vedánta* have been fighting over their respective bits for several centuries.

One who is no party to the quarrel, who knows what portion of Truth is contained in each system and who is free from dogmatism can alone reconcile the parties to all

these systems. Such a reconciliation is necessary in the interests of all, for their learning the other portions of Truth. *Tattvasārdhāna* will at least teach them toleration and modesty and encourage comparative study, if they think, in their present haughty state, that it cannot teach them anything else. If it can do this, why should not the *Vedāntins* approach it, settle their internal differences and set their minds on learning more from each other.

No authority should be rejected as minor or major and none should be put down as more ancient or more modern on the strength of the conclusions of sectarians, who work on different lines, regardless of Eternal Truth. I am convinced of the fact that all the 108 *Upanisads* are equally important authorities to appeal to for this purpose. I do not believe for a moment in the correctness of the statement that the first ten *Upanisads* alone are important and that the rest are only minor ones. No modest and sincere seeker after Truth will ever consider them as minor *Upanisads* after he has closely read the three *Kāndas* (the *Jñāna*, the *Upāsana* and the *Karma*) of *Tattvasārdhāna*. For the benefit of such seekers after God, a free translation of the abstract of each of the said three *Kāndas* as found in the Sanskrit original (*i.e.*, in the closing chapter of the *Karma Kānda*) is given below : —

#### ABSTRACT OF THE JNA'NA KĀ'NDA.

"That infinite *Virguna Brahman* which has the privative attributes of *Sat*, *Chit* and *Ananda* as opposed to non-existence, non-intelligence and non-bliss ; from which the *jīvas* ; have sprung up ; which is the *Ultimate Cause* of the Universe and its Lord (*Saguna Brahman*) ; which is below that *Nirgunātita Brahman* which is beyond the reach of speech and mind, should be known as the One Being which is at the back of all, without a second. No state is attributed to it because it is beyond the three states (of waking, dreaming and dreamless sleep). Being the 'Witness' of the three kinds of *jīva*, it is said to be no *jīva*. Being devoid of the three bodies, it is said to be bodiless. Being full of knowledge, it is said to be devoid of ignorance. A portion of that *Brahman* alone having become *jīva*, always thinks and grieves, that "I am the doer, I am the enjoyer." All the rest, which are the creations (or rather, emanations) of *Māyā* and *Avādyā*,



including the Universe and its Lord, are non-eternal. He who, by means of his past virtues, knows this ; who is possessed of discrimination and non-attachment ; and who has seen the SELF within the body, is entitled to hear more about the SELF. He should take instructions from a good teacher regarding the formula 'That thou art.' The word 'That' denotes the Lord who is joined to *Māyā*, but aims at that *Nirguna Brahman* whose attributes are Truth, Knowledge and Bliss. The word 'Thou' denotes the *Jīva* who is subject to *Avidyā*, but aims at that *Kūtastha* (or the supreme One) who is *Nirguna*, and seemingly subtle in his nature, and who is known as *Pratyagātman*. The other word 'art' while denoting the identity of *Jīva* and *Iśa*, virtually aims at that of *Kūtastha Brahman*. By hearing this from his teacher one frees himself from the bondage of ignorance. By means of discriminative knowledge produced by constant reflection on these teachings, he frees himself from doubts, and then through the world of *Brahmā*, gradually attains *Mokṣa* which knows no rebirth. He enjoys comfort after he has known that 'I am the *Pratyagātman* who is the witness of the body, *Indriyas*, *Manas*, *Buddhi*, and the Void ; and who is free from decay.' When the superimposition of SELF on the body is known by means of the knowledge of the identity of SELF and *Brahman*, he enters *Brahman* through the Sun and enjoys bliss. Only when one knows the decayless and deathless SELF whose nature is *Sat*, *Chit* and *Ananda*, that one is saved from sinking in the ocean of *Samsāra*, subject to decay and death."

Knowledge is then extolled and the study of the *Vedas* the *Udāntas* and the performance of various ceremonies, sacrifices, devotion, pilgrimage, *Siddhis*, etc., are said to be useless without the dawn of SELF knowledge. Desires which are wordly and heavenly are said to linger in the minds of men and *Devas* only until the dawn of the knowledge of the *Brahman*. After acquiring the knowledge "I am the *Brahman*," one is freed from ignorance and doubt, and also from all *Sañchita Karma*. He then becomes pure.

"He who knows that he is not *Annamaya*, not *Prāṇamaya*, not *Manamaya*, not *Vijñānamaya*, not even the fifth which is *Anandamaya*, i.e., the state of deep sleep ; but that he is the sixth one, who is the Brahmic SELF, full of bliss ; (such a man) at his death, reaches, through the path of the *Devas*, the seat

of the *Brahman*, even though he may lead only an ordinary life in this world. One should know that he is not the elements or their qualities, but that he is that *Sat-Chit-Ananda* which is at the back of all effects and causes."

Then follows the teaching of the *Advaita* doctrine of superimposition. Then the three theories of the *Vedānta*, viz., *Arambha*, *Parināma* and *Vivarta*, are considered. It is said that all these three theories are true and that they should be studied in their due order. But the second one, known by the name of *Parināma* or evolution, is taught as the most acceptable of all. *Kāmya-Karma* and *Saṃnāpāsana* with selfish motives, are deprecated.

At the beginning of the *Upāsana Kānda*, *Brahma* says : "I have now heard the *Jñāna Kānda*, and I think I have nothing more to hear." Then *Dakṣināmurti* replies : "Thou hast known very little, because thou hast only heard the theory, thou shouldst hear the *Upāsana Kāndā*, and then know how to put those theories into practice. The same question is put at the beginning of the *Karma Kānda*, and *Brahma* is there told that he has still to hear the *Karma Kāndā* to enable him to practise more and more, and to realise the Truth. So, a knowledge of the theory, a knowledge of the methods of practice, and direct realisation by practice, are three different things, and they are respectively taught in the *Jñāna*, the *Upāsana*, and the *Karma Kāndas* of *Tattva-sārāyaṇa*.

The *Advaitins* are mostly satisfied with the *Jñāna Kānda* alone or in many cases, with the portions of it treating of the *Virgūṇātīta Brahman* ; whereas the *Viśiṣṭādvaitins* are fully satisfied with the *Saṃnāpa* portions of the three *Kāndas* ; but the *Anubhavādvaitins* are satisfied with both the *Saṃnāpa* and the *Virgūṇa* portions of the three *Kāndas*. This is one way of expressing their differences. We may also put the same in another form. The *Advaitins* are satisfied with the mere theoretical knowledge of the *Virgūṇa* and the *Virgūṇātīta* ; and hope thereby to attain *Jīvanmukti*. This is very aptly compared to the satisfaction of tasting a fruit seen reflected in water from the branch of a tree close by.

अनुभूतिं विना सूक्ष्मं वृक्षा वृक्षानि मोदते ।

प्रतिबिम्बितशाखायफलान्वादनमोदवत् ॥

The *Viśiṣṭādvaitins* are satisfied with the knowledge, practice and direct realisation of the *Saṃnāpa*. Whereas the *Anubhavādvaitins* only are satisfied with the knowledge,

practice and direct realisation of the *Nirguna Brahman*. They do not mind the *Saguna* and the *Nirgunàtita*, as through the former, liberation cannot be secured and as the latter, is beyond the reach of speech and mind. The *Anubhavàdvaitin* works on with his *Nirguna* until his *Jivanmukti* and *Videhamukti* are ensured.

#### ABSTRACT OF THE UPA'SANA' KA'NDA.

"The *Jñāna Kānda* ends with *Sravana* and *Manana* (i. e. ; with hearing and reflection). The aspirant should practise meditation (or *Nididhyāsana*), after obtaining the discriminative knowledge "I am the Brahman" by means of *Manana* (or reflection). *Upāsana* is nothing but constant meditation on the identity of SELF and the *Brahman*. This meditation called *Nididhyāsana* entirely removes *Viparyaya* (i.e. obstructions, errors, or misconceptions). As intensely and rapidly as meditation is practised in the manner herein taught, so intensely and rapidly does the LIGHT (or *Jyotis*) manifest. According as the manifestation of LIGHT is, so is the removal of veils. On the entire removal of veils the aspirant gets a complete view of the Supreme Light, and experiences full bliss after overcoming all sorrows. Owing to the identity of the thing meditated upon and himself, the aspirant attains liberation in life, being freed from *Sanchita* and *Agāmi Karmas*. Just as knowledge is enforced in the *Sruti* by means of commandments, even so is *Upāsana*, undoubtedly, enforced in the *Srutis*. This *Upāsana*, coupled with *Jñāna*, being the seventh stage of *Yoga*, the wise do not see any difference between the meditator and that meditated upon. That *Nirguna Brahman* which is the Source of *Māyā* and all other effects, and which, is the Final Peace, is verily said by the *Srutis* to be the only Being to be meditated upon. He is liberated who meditates thus : 'I am that Non-dual *Brahman* which supports all, which, needs no other support, and which is centred in *Pranava*.' Just as the *Brahman*, which was originally devoid of parts, or differentiation, ultimately became *jīva* by the process of evolution, even so does the differentiated *jīva* become the *Brahman* by means of this *Yoga* (or *Upāsana*). This very same *Upāsana* or the highest meditation on the identity of the SELF and the Supreme Being, is taught by means of *Gāyatrī* and other mighty *mantras*. That meditation whereby the identity of the meditator and the thing meditated

upon is accomplished, is the only means of SELF-experience. The *Vedānta* holds that he who knows the *Brahman* perfectly well, is the only one who is entitled to practice this meditation. The method, or process, by which this meditation is to be carried on, is also given in full detail there. During meditation, the mind, on account of its previous impressions, will run after external objects. The wise man should then repeatedly meditate upon the *Brahman* by controlling the mind by means of arguments and non-attachment. He will not feel the practice tiresome as he will soon experience Bliss. When, by the practice of such meditation, the *Jiva* is absorbed in the *Brahman*, then the *Prāṇas*, which support the *Jiva*, are agitated. When the *Prāṇas* are absorbed, the *Nādis*, which support the *Prāṇas*, are agitated. When the *Nādis* are absorbed, the body which supports the *Nādis*, is agitated. Just as when a pole firmly fixed to the ground is shaken, the ground also shakes, even so is the body shaken and exhausted. But such indications are seen only in those who are novices and slow in practising. Whereas in the case of the devotees of the highest order, no such indications are seen because they do not need great efforts in controlling the mind. If the student meditates upon *Paramātmān* by conceiving Him as bright as the midday Sun, then he becomes capable of realising that his *Atman* pervades everything like the all-pervading Ether. The *Sruti*s and the *Smṛiti*s teach this very idea in the words "As one wills so one becomes." Let one hear the meanings of the *Mahāvākyas* constantly and let him also intensely reflect upon those meanings continually, for he can never hope for liberation without this *Upāsana*. By the knowledge of the identity of the SELF and the *Brahman*, the mind can never be absorbed (or annihilated), but it can, by means of this meditation (or (*Upāsana*)) be absorbed with the *Prāṇas* and with the *Indriyas* along with it. By this meditation on the SELF as the *Brahman*, which is at the back of the universe, the SELF will naturally take the form of undivided bliss, and as soon as the veil of darkness is removed, the SELF-effulgent *Atman* becomes visible. Let it not be doubted that, that *Nirguna* which is beyond the reach of speech and mind can be conceived by the mind. We are not speaking here about that *Nirgunātita* which is formless and which is at the back of the *Nirguna*, because It can never be conceived by the mind. The *Nirgunātita* is the One which even transcends the *Mokṣa* state. We speak of that *Nirguna* alone, which is non-dual and *Sat-Chit-Ananda*

by nature, and which is the seat of *Moksa* itself. If this *Nirguna Brahman* be meditated upon as directed, with a pure mind, then the knots of the heart will be entirely loosened. No amount of hearing about the non-dual nature of the Self and no amount of reflection will ever enable any one to realise the said *Brahman* without this meditation on the *Brahman*. Hundreds of *Srutis* and *Smritis* proclaim the necessity of *Brahmadhyāna*. Then, how can one directly cognise the Brahman by mere argumentation? Deplorable indeed is the ignorance of those who profess to follow the *Vedāntic* teachings which pre-eminently urge the necessity of meditation, and who, at the same time, contend that knowledge alone is sufficient for *Moksa*. By this *Upāsana* alone can one get rid of the various kinds of distractions and remove veils and by it alone can one annihilate the mind, and attain *Jivanmukti*. Even some amongst those who know this perfectly well, are deluded. They think that after the dawn of knowledge, nothing more has to be done. After duly considering what is secondary and what is essential, the wise have come to the conclusion that knowledge is secondary and *Upāsana* essential. If one will not admit that knowledge is secondary to *Upāsana*, then surely will his *Indriyas* become uncontrollable. Owing to such waywardness many sins will be committed. What is the use of his knowledge when he commits all sorts of sins? If knowledge is considered secondary, then it will be used for purposes of *Upāsana*, which will arrest the torpidity of the *Indriyas*.

In the *S'rutis* it is declared: 'That the disciple ought to hear the teacher only after beholding the SELF, that he should then reflect on those teachings, and then alone should *Nididhyāsana* (or abstract meditation) be practised.' When such is the declared order, how can one say that *S'ravana* or hearing is the last thing? The knowledge necessary for *Karmamukti* is obtained by *S'ravana*. The perfect knowledge necessary for *Jivanmukti* is obtained by *Upāsana*. The best among the wise, who alone know the method of realising the SELF in the *S'āstraic* way, attain *Jivanmukti* by their practice, and not those who cheat the world. They are cheats who say that, that formless Brahman which is beyond the reach of speech and mind, can be reached by words, that It is endowed, with privative attributes, that It should be known by those who desire *Moksa*; and who also say that, that *Brahman* whose form is Intelligence (or Light)

is *Saguna* and that It is, on that account alone, fit to be meditated upon. Those who thus discourse upon the *Arūpa Brahman*, having lost their intellect, are sure to fall into miseries owing to their waywardness. The *Jivanmukta* who meditates upon the identity of the SELF and the *Brahman*, reaches that *Arupa* state, on the loss of his *Pràrabdha* body. The wise man shall, therefore, with the idea "I am the *Brahman*," meditate upon that *Nirguna Brahman* whose form is Intelligence, and who is the object of perfect Knowledge. That *Brahman* which is recommended to be known should alone be meditated upon. That which is not recommended to be meditated upon is the one which cannot be known."

#### ABSTRACT OF THE KARMA KĀ'NDA.

"In the *S'rutis* and the *Smritis* are mentioned three kinds of *Karma* (or religious practices), *vis.*, *Nitya* (obligatory), *Naimittika* (occasional) and *Kāmya* (optional or those performed with motives). Out of them, the *Kāmya Karmas* are to be rejected altogether by those who aspire to *Moksa*. *Naimittika Karmas* ought to be performed even by *Yogins* who are *Jivanmuktas*, and the *Nitya Karmas* ought to be performed either for the good of the world or for one's own good: *Agnihotra* and others, are *Nitya-karmas* and they ought to be performed for preserving one's own *Asrama* or order of life. Until the *Jivanmukta* reaches the state of *Ativarnas'ramin* (*i.e.* one who has gone above castes and orders of life), and until he attains *Videhamukti* he ought to perform *Nityakarmas*. As the highest liberation called *Videhamukti* depends upon the performance of *Nityakarmas*, it follows that, that *Mukti* is born of *Karma*. Or because that *Mukti* is attained by means of *Nirvikalpa* and other *Samādhis*, it is said that it is born of *Karma*. That *Samādhi* which should be practised by a *Jivanmukta* and which is even superior to *Upasana* is a mental *Karma*. Even *Upāsana* which is only a form of meditation is a mental *Karma*. What will *Jnanins* attain if they will neither practice *Dhyana* nor that *Samadhi* which removes *Samsāra*? The *Upasakas*, too, without thinking of their own downfall, neglect the *Karmas* pertaining to their respective orders of life. *Nityakarmas*, etc., are the external *Karmas*, and *Samādhi*, the last internal *Karma*, that should be performed for the sake of *Videhamukti*. He who does not perform his *Nityakarmas* loses his caste status, and

he who has no such status is not entitled to *Mukti*, even nominally. Only he who belongs to his *Asrama* or order of life, is allowed to undergo *Śravaṇa*, *Manana*, and *Dhyāna*, but not that sinner who does not pass through any kind of discipline. Those who, on account, of their delusion, do what they like of their own accord, and neglect to perform the duties pertaining to their order of life, are said to be violators of the *Vedic* injunctions. Even though one has attained *Jivanmukti*, one has to meet with sorrows. To avoid those sorrows he is ordained to follow the observances pertaining to his order of life to the last. By merely following the observances pertaining to the order of life to which one belongs, sorrow cannot be avoided. This can only be removed by *Samādhi*, and *Samādhi* is impossible without the help of some *Asrama*. Even a *Jivanmukta* should always practise *Samādhi* along with his *Asramācāra* for the sake of attaining *Videhamukti*. Whether one be a student, a householder, a hermit, or an ascetic, one should, until he forgets his body, diligently perform the *Karmas* pertaining to his *Asrama*. All those that do not perform the unselfish deeds that are ordained by the *Srutis* and the *Smritis*, are sinners. It is not right to say that, because a *Jivanmukta* does not desire to attain *Videhamukti*, his observing the *Karmas* is useless. Even if such a *Jivanmukta* neglects his *Karmas*, he will become wayward, will meet with downfall, and will then become the chief among the violators of *Vedic* injunctions. If you hold that it is reasonable to say that ignorance is the cause of bondage, and knowledge that of release, but that it is not reasonable to say that *Karma* is the cause of both bondage and release, then I should say in reply : The cause of bondage is the action done with desire or motive ; the cause of release is the desireless action which is never to be deprecated. By the *Upāsana* spoken of before, one becomes the knower of the *Brahman* (or *Brahmavid*). For attaining the conditions of *Brahmavidvara*, *Brahmavidvariya*, and *Brahmavidvaristha*, one should, with *Vairāgya* perform the higher *Samadhis* known as *Nirvikalpa*, *Nissankalpa* and *Nirvrittika* respectively. He who thus reaches the condition of *Varistha* and remains in the seventh stage (or *Bhumi*), will in a short time attain the *Nirvāsana* state, that is, the state which is beyond the reach of all speech and mind, which is devoid of all relative opposites, and which can only be described by negations. Of what use is that Unknowable and Unknown to the hearer when it is impossible to

describe it by authorities or reasoning. One should therefore try to understand that *Brahman* alone which can be directly cognized by means of *Samādhis*, Which is True Knowledge and Bliss, and by knowing Which *Moksa* is attained. He whose mind is absorbed in that *Brahman*, whose form is One Undivided Bliss, is, undoubtedly, liberated. The *Videhamukta* enjoys permanent SELF-Bliss by means of the highest *Samādhi*. He does not experience anything else—no, not even in the least—besides Self-Bliss. By the experience of SELF-Bliss alone the *Mūni* (silent man) attains supreme peace, and having reached the condition of *Varistha*, rests extended on the ground like *Ajagara* (a huge snake). Then having attained *Videhamukti*, he gives up even his previous behaviours (like a child, a mad man, a ghost, etc.) and becomes motionless. He is a great man in this world who has so forgotten his body as not to feel the effect of *Prārabdha* which has been completely worked out. By *Karma* is *Karma* generated, by *Karma* is *Karma* destroyed, and by *Karma* is attained the *Akarma* state (or absence of *Karma*) by means of which is attained that Bliss, which is due to no *Karma* whatever. Some *Karmas* are to be rejected, some are to be accepted and some are such as are neither to be rejected nor accepted. The seed of *Akarma* is *Karma*, and the seed of *Karma* is *Akarma*, hence the wise man should always depend upon both. When *Īva* who is the doer is totally lost, by means of *Samādhi*, in the *Brahman*, Which is Intelligence (or Light), Which is devoid of doubts and Which is Eternal, then, whatever may be the effects of merits and demerits of the doer, all of them become extinct. There is no doubt of this. Thoughts, devotions, *Yogas*, meditations, bodies, *Samsāra*, the *Indriyas*, the *Manas*, the *Prānas*, *Avarana* (nescience), intelligence, matter, animal species, men, *Devas*, *Brihaspati*, *Brahmā*, *Visnu*, *Śiva*, *Prakṛiti* and the whole Universe are due to *Karma* alone. He is liberated who, fully knowing this, avoids *Karma* by depending upon *Karma*. *Karma* is capable of releasing him who is bound to this *Samsāra* by *Karma*, in the same manner just as the elephant which has fallen into a pit can be raised by another elephant. What is the use of *Vedāntic* knowledge to him who is subject to *Samsāric* pains, and who yet will disregard *Samādhis*. That *Karmin* is very rare in this world who, having cast off *Ajnana* (ignorance), *Avarana* (veil), and *Viksepa* (projection of thoughts), which are the seeds of *Samsāric* pains, remains, by means of *Samādhis*, as mere SELF. To those who diligently perform



obligatory rites such as *Agnihotra*, etc., and who also perform the internal *Karma* called *Samādhi*, there will be no decay whatever. He who has reached the condition of *Jivanmukti*, shall perform, until his death, the obligatory rites, and the *Samādhi Karma*. If that wise one desires to attain *Videha-mukti*, let him always perform *Samādhi* by depending upon the hundred and eight *Upanisads*."

From many facts connected with the subject we are led to conclude that this great work is the basis of all the Hindu systems of philosophy. It has frequently happened that the commentator has made the problem appear more difficult by his self-colored explanations, and it is merely in these explanations of the great basic truths that the differences between any two systems consist, which seem to be so much at variance with each other. Each of the great teachers chose a portion of the whole Truth as his great Truth ; he amplified it and clothed it in suitable language ; he ignored the truths he did not choose to explain.

The teachings of *Rāma Gita*—such as, for example, the origin of *Jiva*, the imperative necessity of meditation on and the realisation of the Divine SELF within, of *Nirguna-Dhyāna* and *Samādhi*, the mention of *Saguna*, *Nirguna* and *Nirgunātita Brahman*, etc.—will, no doubt, sound like rank heresy to the *Advaitin*. There is no doubt of the fact that the *Anubhāvadvaita Vedānta*, which has a very large literature of its own, is based on *Tattvasārāyana*, and more especially on *Rāma Gita*, *Adhikarana kanchuka* and *Anubhūti Mīmāṃsa*. Those who differ from the opinions expressed in this work on doctrinal and other points will do well to carefully study the said literature without bias before arriving at their conclusions.

The *Anubhāvadvaita* (the enjoyment of the Bliss of the SECONDLESS) which, for purposes of practical realisation, recognises "Multiplicity in Unity" (or as the *Vedāntin* would put it—*Svagaīabhedha*), is based on the teachings contained in the 108 *Upanisads*, and on *Tattvasārāyana* which contains their connected disquisitions. This *Tattvasārāyana* is the complete *Vaidika* philosophy taught by that Teacher of teachers—*Dakṣināmūrti*—to *Brahmā*, and handed down to us by *Vasistha* through an unbroken line of teachers and disciples.

*Ramanujacharya* claims to have based his system on the "*Bodhāyana-vṛitti*" which is not now available to us for refer-

ence, whereas *Appayāchārya* claims to have founded his system on "*Dakṣināmūrti Vṛitti*," which is now available to us with an excellent commentary called *Adhikarana-Kanchuka*, by the great *Appayadiksita*, the author of "*Siddhāntaleśa Sangraha*."

In his invaluable commentary in Tamil, on "*Rāma Gītā*" (ch. xii., verse 7.), *Appayachariya* states the following with reference to the description of *Sri Rāma's* Cosmic form which is unlike the (Cosmic) Universal form shown by him in his subsequent advent, to *Arjuna*, who was perhaps not so much advanced as *Hanumāna* in spirituality :—

The *Mahānārāyaṇopaniṣad* teaches that *Nārāyaṇa* has four aspects. viz. :—1. *Ananda-paripalāka-Nārāyaṇa* who is the Lord of *Vaikuntha* ; 2. *Pāda-Nārāyaṇa*, the *Kāraṇa Mūrti* ; 3. *Vibhūti-Nārāyaṇa*, the Supreme *Kāraṇa Mūrti* ; and 4. *Adi-nārāyaṇa* who is the *Viśvarūpin* under reference. Of these four, each preceding one is the effect of each succeeding one, which is its cause. *Māyā* too is four-fold when considered from the stand-point of the gross, the subtle, the Causal and the *Turiya* states. As the effects of the *Māyā* of each succeeding one are said to be real to the preceeding one, i.e., the effects of the *Māyā* of the second aspect of *Nārāyaṇa* being real to the first, and those of the third being real to the second, and so on, the *Māyā* of the great grandfather of the Lord of *Vaikuntha*, will be real even to the *Varistha Yogins*, possessed of the knowledge of the *Akhanda-chidākāśa-svarūpa* which is the *Paramārthika-Svarūpa* of *Adi-nārāyaṇa*, until they give up their bodies,"

Take another quotation from "*Bālābodhini*" a hand-book of *Anubhāvādvaita* for the advanced student :—

"In the *Varūhopaniṣad* it is stated thus :—He who understands the 96 *Tattvas* and he who comprehends the Divine SELF which transcends them, and which is described as Existence, Intelligence and Bliss, is liberated from the bonds of matter. Again it is said in the 2nd chapter of the same *Upaniṣad*, that by pleasing the Lord of the Universe, by fully discharging the duties pertaining to his order of life, whatever it may be, the aspirant will be in possession of the necessary qualifications, viz., discrimination, etc. These qualifications (as understood by the *Advaitin* and the *Anubhāvādvaitin*) are : (1) the knowledge that *Nirguṇa Brahman* alone is Eternal and True, and that *Isvara* who is *Saguṇa Brahman*, and all else below him, are non-eternal ; (2) entire in-

difference to the enjoyments of this and all other worlds ; (3) the mastery over the powers of the organs, complete self-control and perfect faith in the Science of SELF and the teacher who imparts that knowledge ; and (4) the desire to attain *Kaivalya* as opposed to the four kinds of salvation such as *Sálokya*, etc."

In the case of the *Dvaitin* and the two *Visistádvaitins*, these aims and qualifications are of a limited nature. They want to attain to the *Saguna Brahman*. The followers of *Mádhváchárya* are satisfied with *Sálokya* ; those of *Rámánujachárya* with *Sárupeya* ; and of *Srikantháchárya* with *Sáyujya*.

Though the *Advaitin* and the *Anubhavádvaitin* have one and the same ideal before them, yet they differ in their methods of attaining to it. Between the qualified monism of *Srikanthachárya* who aims at *Sáyujya*, and the rigorous absolute monism of *Sankaracharya* who aims at *Kaivalya*, there are several steps that are ignored by both parties. *Appayádiksitácharya* tells the student that *Sankaracharya* has taken a big jump from *Sáyujya* to *Kaivalya*, that any student following him blindly will only have a serious fall, and that he should therefore find out the steps leading him to such a summit. In other words, the *Anubhavádvaita* supplies the missing links between the teachings of any two of the *Acháryas* referred to in this paper. All these *Acháryas* are right and if one would understand them aright in the light of the 108 *Upanisads*, one would find that each of them has helped him a little in his upward march. *Vedántins* call him alone an *Achárya* who has commented upon the *Prasthánatraya*.

None other than the comparative student of the *Vedánta* can convince the *Dvaitin*, the *Visistádvaitin* and the *Advaitin* that such, in fact, is their real position. The *Anubhavádvaitin* could convince them, but there are many difficulties in the way. He will not, in the first place be heard, because those who rise above dogmatism and petty prejudices are very few. Only in exceptional cases, can one get over personal considerations as well as pre-conceived notions. Honest enquiry and patient study too are wanting in many. In these circumstances the best that can be done is for the *Vedántins* to read and digest *Tattvasarayana* and make a patient study of the 108 *Upanisads* and the *Sankhya-Yoga Samucchaya* works that the late *Appayádiksitacharya* has given to the world. The 108 *Upanisads* are classified under three

heads according as they refer to *Brahmā*, *Visnu*, and *Siva* in their *Kārya* as well as *Kārana* aspects. The first ten *Upanisads* treat only of the theory of the *Vedānta* ; the rest of the 108 *Upanisads* deal with the practical side of it. The two kinds of *Visistadvaitins* will cease to quarrel with the *Advaitins* if they study these *Upanisads* with the help of the teachings scattered over the pages of *Tattvasarayana* and other numerous works based upon it. The *Advaitins* too will find much in them to study.

The *Anubhavadvaita* chiefly deals with the 7 planes of matter and spirit ; the *Yoga* of 15 limbs ; the 6 higher *Samādhis* ; the 256 *Mantras* of the *Pranava* ; the respective merits of of *Jivanmukti*, *Videhamukti*, and *Sadehamukti* ; the doctrine of grace and of the birth and evolution of souls, and the highest *Sāṅkhya* and *Yoga* teachings. Numbers one to thirty-two and their multiples play a prominent part in it. The doctrine of the necessity of unselfish *Karma* for spiritual progress, in all its details ; of highly evolved souls, of the dual aspect of the *Manas* ; and several other teachings, not very clearly stated in most of the current works as well as in the other system of *Vedānta*, are found very clearly propounded in the *Anubhavadvaita* literature.

The Fatherhood of God and the brotherhood of man is recognised by all the great religions of the world, but Hinduism is the only religion that recognises the Motherhood of God and the sisterhood of woman. As children of the Most High, every one is entitled to inherit the Kingdom of Heaven. Unless we realise our divine sonship or daughter-ship with the help of the *Vedānta-darsana* and then be in possession of our Divine Kingdom within, we can never hope to share the eternal life, knowledge and bliss of our Heavenly Parent. The following important extracts taken from the so-called minor *Upanisads* contain certain axiomatic truths on which *Anubhavadvaita* (or the realisation of the SECOND-LESS) mainly depends. They mark out the ways and means by which alone we can practically realise the divine element within us—called *Khanda-Pratyagatman* (the son of God)—and then through that divine mediator be able to commune with God and be entitled to His Grace, in order to be able to work out our *Karma* more easily and quickly. Jesus too who was evidently one of the great saints of the East, emphasised this point in particular ; and his followers did not perhaps correctly comprehend him, because they restrict the sonship

to him alone. *Pratyagātman*, the divine ray or Light (within every one of us) is the son of God. Every aspirant is entitled to and must of necessity attain to Christhood. This can more easily and surely be achieved by the methods prescribed by the sage *Yājñavalkya* and others. "*Jivachintamani*" of *Appayachārya* and "Human Soul" by Wilton Hack may, in this connection, be read by the student with much advantage, as they are the only available books, at present, which clearly deal with this *Pratyagātman* and its importance.

While commenting on *Sutra* 16, *Pāda* 4, *Adhyaya* III., of his *Anubhūti Mimamsa*, *Appayadiksīlācārya* quotes the following from one of the 108 *Upanisads* :

"*Parasakti* first emanated from the Existent-Intelligent-Blissful One. This in its inseparable dual aspect is called *Sapratīyogika* (i.e., *Nirguna Brahman*). [For purposes of reference I will call this No. I.]. Thence emanated *Prakṛiti*, a part of this *Parasakti* ; and the *Brahman* reflected in this *Prakṛiti*, is known as *Purusa*, who is inseparably united to that *Prakṛiti* [I will call this *Prakṛiti-Purusa* No. II.]. Thence emanated *Avidyā*, a part of *Prakṛiti*, and the *Purusa* reflected therein is called *Jīva* [I will call this No. III.]. Thence emanated two kinds of *Māyā*—the one, a part of *Prakṛiti* ; and the other, a part of *Avidyā* ; and the two *Purusas* reflected therein are the two *Iśvaras*—the one *Svayambhu* or self-created [I will call this No. IV.]; and the other *Adhikārīka* a highly evolved and perfected *Jīva* who becomes a functionary in future Cycles [I will call this No. V.]."

No. III. is one of those countless sparks that came out of No. II. No. V. is said to be one of those *Jīvas* who become highly evolved and perfected in the course of many cycles, through knowledge and *Karma*. From this you can understand that the *Anubhavadvaita*, unlike the *Advaita* and the *Viśiṣṭādvaita*, teaches the doctrine of birth and evolution of souls.

To the *Dvaitin* and the *Viśiṣṭādvaitin*, the *Brahman* is *Saguna* ; to the *Advaitin* It is both *Saguna* and *Nirguna*, and to the *Anubhavadvaitin*, It is *Saguna*, *Nirguna*, and *Nirgunātīta*. *Saguna* is that aspect of *Brahman* in which the *Kāryagunas* (differentiated vibrations of *Sattva*, *Rajas* and *Tamas*) play their part ; *Nirguna* is that aspect wherein there are no *Gunas*, but only the *Kāraṇa Gunas* (i.e., *Sat*, *Chit*, and *Ananda*) ; and *Nirgunātīta* is that aspect which transcends the said *Kārya* and *Kāraṇa* *gunas* : and which is our

unknowable and unknown. This is clearly stated in Chapter XI. of "*Rāma Gīta*," and those who have any doubts may refer to it.

The *Sāṅkhya Shāstra* is satisfied with 24 categories, but the *Yoga* has one more, *viz.*, *Ivara*. The *Sāṅkhya* which is satisfied with its *Pradhana* as the highest principle, and *Yoga* which is satisfied with its *Ivara* as the highest principle, are both rejected by the *Advaita Śāstra*, which is satisfied with its *Nirguna Brahman*.

The *Anubhāvadvaitin* accepts the 24 categories of the *Sāṅkhya*, and the 25th of the *Yoga* and has two more categories besides (See *Jivachintāmani* for further particulars). He applies the term "KEVALA-SĀṆKHYA," or mere *Sāṅkhya*, to the *Advaitin* who works for the intellectual realisation of his (*Anubhāvadvaitin's*) *Nirgunātita* which is the *Nirguna-Brahman* of the *Advaitin*. [*Sāṅkhya* here means *Vichāra* or *Jñāna*]; then he applies the term "SĀṆKHYA-YOGIN" to himself, as he works for the intellectual and spiritual realisation of his *Nirgunātita Brahman*; and the term "KEVALA-YOGIN" he applies to the ordinary *Yogin* who works merely for the spiritual realisation of the *Nirguna* (or middle) *Brahman*. The *Dvaitins* and the *Viśiṣṭadvaitins* are persons who work for the four kinds of salvation *Salokya*, etc. pertaining to the *Ēaguna*. One has, therefore to study carefully what *Kevala-Sāṅkhya* is, what *Sāṅkhya-Yoga* is, and what *Kevala Yoga* is, before one can thoroughly understand the *Anubhāvadvaita* system. The two works that can be safely recommended for such study are the "*Bālābodhini*" (which is intended for a child-like or *Bāla Jñāni*), and the *Yoga-Sāra*, an exhaustive work on the higher systems of *Ātma-Yoga* both by *Appayadikṣitāchariyā*. The former is now published and the latter is not.

The *Advaitin's Nirguna Brahman* includes, in fact, the *Nirguna* and the *Nirgunātita* of the *Anubhāvadvaitin*. They are in other words, the two aspects of the *Advaitin's Nirguna Brahman*. *Manas* is said to be dual in its nature—the pure and the impure; or the *arūpa* and the *sarūpa*. That *Nirguna* aspect which can be realised by the pure *Manas* is called the *Nirguna* of the *Anubhāvadvaitin*. That which is incomprehensible even to the pure *Manas* is by him termed the *Nirgunātita*.

According to the teachings of the *Mahānārāyaṇopaniṣad*, the *Brahman* is said to have three aspects or is said to be triune or triple in Its nature.

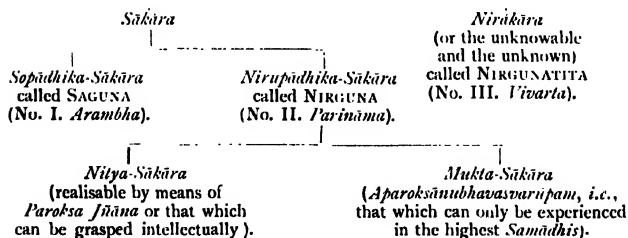
"The FIRST or the *Saguna* aspect of the *Brahman* includes (I), the *Isa*, who is the cause of the origin, etc ; of the *Samsāra*. This *Saguna* is said to rest in the first or the *Avidyā-pāda* of the *Nirguna Brahman*, which is said to have 4 *pādas*. The SECOND or the NIRGUNA aspect of the *Brahman* rests in the second, third and fourth *pādas* which are respectively termed the *Vidyā*, the *Ananda*, and the *Turiya pādas*. The THIRD or the NIRGUNATITA aspect of *Brahman Vidyā*, the *Ananda*, and the *Turiya pādas*. The THIRD or the NIRGUNA-ATITA aspect of the *Brahman* which, in the *Sruti*, is said to transcend the three *pādas* of the *Nirguna* aspect, in even above the aforesaid four *pādas*, This *Nirgunātita* is said to be the unknowable and the unknown. *Saṁkarācharya* speaks of this aspect as the one which can be known by negations."

Again the *Mahānārāyaṇopaniṣad* says :—

"The *Brahman* is said to be *Sākāra* and *Nirākāras*. *Sākāra* is said to be two-fold, viz, *Sopādhika-Sākāra* and *Nirupādhika-Sākāra* ; of these two, the first—*Sopādhika*—is *Saguna*, and the Second—*Nirupādhika*—is *Nirguna*. *Nirupādhika-Sākāra* is also two-fold, viz ; *Nitya-Sākāra*, and *Mukta Sākāra* ; of these two, the first (*Nitya-Sākāra*) is capable of being realised by means of *Parokṣa Jñāna* (i. e., it can be grasped intellectually) ; and the second (*Mukta-Sākāra*) is called *Aparokṣānubhava-Svarūpam*. *Nirākāra* is the one which is said to be unknowable and unknown."

The above can be better understood with the help of the following diagram :—

#### BRAHMAN



*Nitya-Sākāra* is *Prakṛiti-Purusa* and *Mukta-Sākāra* is *Chidrūpa Brahman*. Both these *Sākāras*—the two phases of the *Nirupādhika Sākāra* or *Nirguna Brahman*—represent the

aspects of one and the same *Brahman*, the former term being used in discussing the theory of spiritual evolution or emanation, and the latter for describing the process of spiritual involution.

The former pertains to theory but the latter to practice. From *Sopadhika Sākāra* proceeds the material evolution.

In the *Vedāntasāra* of *Sadānanda Swami* translated by W. Ward and published in the "Compendium of *Raja Yoga Philosophy*" brought out by *Tookaram Tatyā* in 1888, occurs the following passage on page 83 :—

"Those learned men who wrote the comments on the *Vedānta* before the time of *Sankaracharya* taught that in seeking emancipation, it was improper to renounce religious ceremonies, but that the desire for reward ought to be forsaken ; that works should be performed to obtain divine wisdom, which being acquired would lead to emancipation... Formerly this was the doctrine of the *Vedānta*, but *Sankaracharya* in a comment on the *Bhāgavadgītā* has, by many proofs, shown that this is an error ; that works are wholly excluded, and that knowledge alone, realising everything as *Brahman*, procures liberation.

This is one of the chief points of difference between the *Advaita* of *Sankaracharya* and the *Anubhavadvaita* of *Appayadikṣitacharya*. The latter has established beyond the shadow of doubt on the strength of the 108 *Upanisads* and the *Tattvasaṃyama*, that both *Sāṅkhya* (knowledge) and *Yoga* (meditation) are indispensably necessary for *Kaivalya*. The four-fold path of *Karma*, *Jnana*, *Bhakti*, and *Yoga* are all equally important to the aspirant for the realisation either of the *Saguna* or of the *Nirguna Brahman*, whichever he aims at. They (*Karma*, etc) are to be closely adhered to until *Karmanmukti* or *Jivanmukti*, as the case may be, is attained. For the realisation of the *Nirguna* (i. e. ; the *Sacchidānanda*) *Brahman*, for example, the aspirant must (1) diligently perform the obligatory and occasional *Karmas* pertaining to the order of life to which he belongs as well as the *Sāmadhi Karma*, (2) always strive to acquire the different degrees of knowledge or *Jnana* of the *Nirguna Pratyagātman* as well as of the *Akṣanda Sacchidānanda Brahman*, (3) always have the greatest *Bhakti* for, or supreme devotion to, the *Nirguna Pratyagātman* and that middle



*Brahman*, and (4) diligently and regularly practise *Nididhyāsana* or *Nirgunātma-Dhyāna-Yoga*. The scope of this paper does not permit me to go any further into the details of this and other points alluded to above. Those who want to know more about them are recommended to read Chapters IX and X of the "*Rāma Gītā*" and also the last four Chapters of "*Sūrya Gītā*."

The *Advaitins* hold that the knowledge of the *Nirguna Brahman* alone is enough. This can be true only when the last stage of *Nirvasana Samadhi* is reached. The intellectual realisation or *Paroksa Jnana* is only useful for realising the *Nitya-Sakara Brahman* in the above diagram.

Another point of difference between the *Anubhavādvaitin* on the one side and the *Advaitin* and the *Visistadvaitin* on the other side, is that the former holds that the *Jīvas* have origin, etc : while the latter two systems deny it. The former relies on the oldest interpretations of the *Vedānta Sūtras* and asserts that *Bhagavan Vyasa* has referred in his second aphorism, to the birth etc ; "of the *Jīvas*," and not "of the world." The arguments for establishing this and other views of the *Anubhavādvaita* system are to be found in the *Adhi-Karana-Kaṇḍika* of the celebrated *Appayadikṣitendra*, the author of 104 works ; and in the unpublished works of his worthy descendant *Appayacharya*—the latest exponent of the oldest system of *Vaidika-Vedānta* called *Anubhavādvaita* or *Sankhy-Yoga-Samucchaya* which is entirely based upon *Taittīyasaṃhita*, the synthetic *Upaniṣad* philosophy taught by the divine teacher *Dakṣināmūrti* to *Brahma*, the grandsire of the world.

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# THE VAISHNAVA RELIGION OF GOUR

(OLD BENGAL).

BY

BABU GIRISH CHUNDER GHOSH.  
(TRANSLATED FROM BENGALI INTO ENGLISH.)

**The Vaishnava Religion as preached  
by Chaitanya Deva.**

**I**T is a duty to comply with the requests of esteemed men otherwise I, who am not worthy to serve even the servant of a true Vaishnava, would not have dared to write a discourse on the exposition of the religion introduced by the great Chaitanya, that manifestation of the Supreme Being on earth. Offering a million salutations to his holy feet, I crave the pardon of all Vaishnavas for the inevitable short-comings of my statement.

The Vedic system of worship entails numerous hardships and austerities, hence it is ruled in the Tantra Shastras that in the *Kali Yuga*, men shall attain salvation through *Yapa* that is to say, by chanting the sacred Mantras coupled with the name of the Deity, the Gūrū has described to each, as peculiarly suited to his inclination. Yet such is the deteriorating influence of the Kali Yuga, that even this process has become a hard task for the still more degenerated men ! The Lord of Lords found that the men of this age were incapable even of Yapa ; hence in His mercy He preached for their salvation the deep and unknown truth underlying the Shastric dictum that the Lord and His name are one. "Take it so", said He, "in your heart of hearts take it, that His name and He are not distinct from each other and so cross the ocean of life even as one crosses over the foot-print left by a cow."

Now, without the purification of the heart (Chitta-suddhi), ardent love for His name is not obtainable. To arrive at such a state of purity, the Shastras therefore lay down numerous codes but again the degenerate men of *Kali Yuga* are incapable of duly observing these too. So says Gaurāṅga, the fair-coloured Chaitanya, the Up-lifter of the fallen, "Extend your love to all living beings and you will reap the benefit of a million austerities and meditations. You will get rid of your uncleanness and will be blessed with the conviction that the Name and the Lord are one and the same."

But what is meant by blessedness? Is bliss what we call Mūkti (freedom, absorption of the individual in the Universal)? If that be so, I shudder to conceive the idea. "Am I a bubble of water to be mingled with water, no trace left of my individuality? Well, my mind engrossed with my worldly individuality, is, as it were, paralysed at the thought. Oh horror! It is death, no vestige of my individuality left! No, I would rather be born again and again. I would prefer to take a hundred births and undergo numberless scorching sufferings for at least I should not perish, I should live. If this reduction to non-entity be the blessedness of man, such blessedness is not for me." Men of bold and daring spirits may aspire to such blessedness but for me, in my littleness, it is more full of horror than death. The bold and daring may be saved thus but what shall lead to our salvation? Gaurāṅga, God incarnate, came down. It is for the weak, the fallen, the miserable and the world-weary that Gaurāṅga became the necessity of the time. He spread out his lotus feet that the weakest of weak mortals might take shelter in them. He would roll on the ground as he would call aloud the name of Krishna. It was an enigma to men. They asked within themselves "Why does Gaurāṅga soil his golden skin in the dust? He is versed in the Vedas and is the master of all the Shastras; why then is this madness in uttering the name of the Lord? Why does he not follow the Shastric rites? Why do tears roll down his cheeks and breast in a hundred streams when he utters the name of Krishna?" Men looked on and pondered over it and gradually their hearts were touched. The innate purity of man, bounded by the stony wall of worldliness, gushed forth before the thundering Haribole" (uttering the name of the Lord) of Gaurāṅga. The melting hearts flowing out towards the ocean of love at Brindaban, then perceived in the midst of this kingdom of

love, the sweet, dark-coloured Boy, nursed on the breast of Yashoda.

They perceived the Boy dressed in ornaments, plumes on His head, a light yellow band about His waist, supplicating Yashoda for fresh butter, crawling on hands and knees. Men perceived Him with Nanda's load on His own shoulders, looking after the cows in the fields, stick in hand. They saw the dark-complexioned Kissore and the fair golden Kisory (Radhika) in the mutual exchange of loving words; they perceived the Gopinis, enjoying the sight of this exchanges of love, forgetful of their very existence. They saw all these things as one apparently finds them in the world at large but there was in them no worldly taint. It was a picture made all of pure love.

The Yashoda thus seen was carved out of love, Nanda carved out of love, the rustic boys carved out of love, Kissory the Idol of love, the Gopinis carved out of love, playing the Game of Love with Kissore, the fountain of all love, their minds lost in love. The man who thus beheld was bewildered. "Is *this* worship?" he asked within himself. "Where are the austerities of worship? Everything is full of sweetness, how can this be called worship? The knots of the heart are thoroughly loosened."

But man comes to feel, "Oh! how sweet, how sweet is this ocean of Love! Nowhere have I found such a varied ripple in love's sweet ocean! Love has penetrated into the very depths of my heart." The godless and the god-fearing, both are beside themselves. Both speak in the same breath, as it were,—"What a wonderful fountain of Poetry is here? Nowhere in the world do we meet with such a record of so varied a flow of wonderfully diversified ripples of love flowing together into a single river, as it were. The heart that would not be melted under the influence of such a flow of love, must indeed be made of harder stuff than stone."

"What an eternal flow of love! There is no end of it even when described in the eighteen *Purānas*; rather it goes on waxing. One never tires of hearing the devotees, when they detail the events of Brindaban or when they sing of them in songs. One is always eager to have more. No music is sweet without Krishna. Whence came this sweet stream of love? Oh! if such serene bliss flows through the heart continuously, if this serene bliss were mine, then of course life would be blessed.

The weakest can aspire to such a bliss, without the least hesitation. If this is Mukti, why, there is not the shadow of fear in this, but Bliss and Bliss only."

Says Gauranga, "Call aloud the name of the Lord and enjoy this bliss. Simply floating on this stream of love, you are filled with bliss, now come, and plunge with me into its very depths. Look in your hearts and behold your lower passions standing there, ill at ease, with their heads bent, as if stung by a venomous snake. Your sin and merit are both cast away from you. Come and dive with me into this infinite ocean, this ocean of love. Can't you see that God Himself is a seeker after this love? God Himself is born again and is prostrated in the dust, to taste of the same love that Kissory enjoyed in Brindaban. You do not understand it? Never mind, you have tasted of the nectar, there is no death for you. The more you relish this love, the more you will be eager for it. Eternity cannot satiate the thirst for this love. Enjoy, for Eternity this eternal love."

"Oh! why are you standing aside? Are you a chandala? What of that? A great sinner? What of that? Come! you are not debarred from tasting this love of Kissory."

"Ah, are you a fallen woman! is it for this reason, that you are afraid to approach? Come! you, too, need not feel shy to partake of this bliss of Baikuntha! Kissory, the Image of love, the source of love, is pained for you; She is waiting for you to take you into Her company. She will not go to Golaka without you. Come! dive with a fearless heart into the depths of this ocean of love."

Sri Krishna Chaitanya Gauranga Deva would clap his hands, dancing and crying aloud "Hari Hari"! He would call upon men and say, "Come, come, enjoy this bliss for ever. No one is forbidden to enjoy the bliss of this love. The only barrier is doubt. If you have sinned through a million births, still you have no cause of fear. Don't you see I am here, with my arms wide extended to take you within my embrace? If you are puzzled by abstruse Shastric controversies, only take refuge in the love of Brindaban; that love will overflow all discussions and controversies." Such is the way in which Gauranga would console the penitent and the unhappy. Nityananda, (his best disciple and co-worker) on the other hand, would go from door to door and cut the bondages of worldly people, mixing with them as one of them.

The Mahantas (chief disciples) also imbued with a deep feeling of love and fellow-feeling, wrote books, verses and in many ways tried to lead men to their salvation, thus proving themselves to be, as it were, the limbs of Gauranga.

Even to this day the devoted Vaishnava goes from door to door, solicitous of removing all burdens and afflictions from the minds of men attached to the world.

I have described what I know about the Vaishnava religion of Gour to the best of my ability. The high spirituality of this religion is evinced by the fact that it accounts nobody on the earth so low, as to be unfit for taking the name of the Lord ; declares none too fully occupied to find time to repeat the name of God ; none to be so attached to the affairs of the world as to be incapable of feeling his heart unburdened, as he listens to the sweet and divine play of Gauranga's life. Whether one believes or not, nobody is so hard-hearted as to remain unmoved by the sweet strains of love depicted in those incidents, and once the seed of faith is planted, however stony be the heart, the Lotus of Devotion will soon unfold its petals there.

So, in this way, poor mortals may attain to immortality. But is this religion, then, only meant for the poor and the weak ? Will it not satisfy also the great souls and the high-minded ? Yes, for them especially is this 'Religion of Love' of Gauranga ! High as man can soar, he can never taste more than a single drop out of this ocean of Love—that love, for which the Lord Himself, in His thirst, assumes human form, the love that makes Him so often as One beside Himself, that makes Him lifeless, as it were, that makes Him forget Himself. How much space have you, oh man, in the heart of your heart that a drop of this love will not be enough to fill it ? But what is this Love ? Oh ! who shall say that ?

"Wine is not known till it is drunk, and when it is partaken of, the senses are benumbed." Let one partake of a drop of this Love and he is lost to himself, he will have no bodily perception, no tongue, no speech ; who then is to tell us what it is ? Where is the man to bring the news to man, when man himself is no longer to be found, drowned in the ocean of this divine Love ?

I speak from what is to be found in the sweet play of

Chaitanya's life as depicted in the books, but I do not know what to say about the subtle significance of this manifestation of the Lord, as Krishna within and Radha without—the two as one and the one as two. Let him who is capable of loving, see with the eyes of love, through this atmosphere of love, the eating of earth by the loving child of Yashoda, the stealing of butter and the indescribable play with the Gopinis from beginning to end, re enacted in this two fold incarnation—in the life of the son of Sachi (Chaitanya). He who delights in the Vedanta, may enjoy, in the light of Vedantic reasoning, the Achinta Bhedabheda Vada, the discussions on the inconceivable doctrines of unity and differentiation as explained by Chaitanya. In whatever way one is inclined to worship God, as friend, as master &c, let him see that all these ways have been illustrated in the fullest manner in the life of Gauranga. This life of Gauranga on earth can be compared with nothing else but the life of Gauranga. Alike for the worldly, for the sadhu, for the sinner and for the virtuous,—the religion of Gauranga is for all.

The Vaishnava religion is a very old one. It existed long before Gauranga. A complete description of that would not be possible even in a very large volume, neither is it necessary here. But of the four principal sects viz., Ramanuja, Vishnu-Swami, Maddhacharya and Vallabhacharya or of any of their sub-sects, none is ready to embrace within its fold the low and the high alike. We find in them all, discussions about cutting down the Mayavada of the Vedantist, about explaining the doctrine of Faith, and so on. But it is only the Gauriya Vaishnava that says 'Come, you poor, miserable sinner and sufferer, come whoever you are—the loving Nitai is calling on you all to come and to learn the name of God. Don't you hear the sweet voice of Nitai singing'?

"Come and enjoy the love of Kissory, says Nitai, oh come !

"Come and empty out the vessels of love and find them again to be quite full.

"Give ear oh ! ye that are fallen, the Vaishnava crieth out at the top of his voice :

"Lo, those two who give love in exchange for blows, those two brothers have come to our midst ! What then, is there to fear ? The ocean of this life is no longer to be

reckoned bigger than the print left by a cow's foot ! Have faith, the word of a Vaishnava is not false !

But what is a Vaishnava ? Ah ! to make that clear, the Lord Himself must come again, as He did before, to enjoy the love that Radhika enjoyed. A Vaishnava alone knows what it is to be a Vaishnava. I may be allowed to cite here an illustration ; when Bhagavan Dass Babaji came to Calcutta to visit the temple of Madan Mohan, a woman of the town bowed down before him and took on her head the dust of his feet, on which the Babaji, deeply moved, returned her salutation by himself bowing down to her and taking the dust of her feet. Some one asked him why he did so ; and he replied : "This woman is blessed, I am not even fit to be a servant of one who serves a Vaishnava. She has saluted me, taking me for a Vaishnava ; he who serves a Vaishnava, is entitled to be served by me." How am I to enter into the depths of the heart of such a Vaishnava ? I have heard that it is ordained to worship with body, speech and mind. I am unfit to worship with body and mind, so let me say Hail, hail to the Vaishnava ! Hail to the Vaishnava that takes us to Gour and Netai. Hail Hail to the Vaishnava who goes from door to door saying : 'The name of Hari, the name of Hari, the name of Hari alone ; no other way, no other way, no other way in this Kaliyuga.' Hail, hail to the Vaishnava who dancing, with up-lifted arms cries aloud, "Brothers, repeat the name of Hari."

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# THE VEERASAIVA RELIGION.

BY H. K. VEERABASAVAIYA, ESQ., B. A., B. L. (*Bangalore.*)

**A**LL those people who adore Siva as the Supreme Being, are called Saivites, and in their conception the term represents a sentient Being who is all-bliss and whose form is of pure love, transcending the nature of mind and matter. Saivism differs widely from Vaishnavism, in that the latter says that mind and matter though real entities are one with Vishnu, and that God himself assumes human forms, now and then, to extend His grace to His devotees. In this way, the worship of Rama and Krishna have become prevalent among the Vaishnavites, who maintain that even when God is born of earthly parents, His infinite nature is not thereby limited but is as pure and unstained as if He were not born. But with the Saivites, though God is in His nature different from mind and matter, yet He co-exists with them from eternity in the closest Adwaita relation and does not assume human forms merely for the sake of saving human souls. He has prearranged everything with a settled plan and this itself would be quite sufficient to produce the desired result. This main principle distinguishes the one from the other, and here the two lines of thought run in contrary directions. In other respects, the two religions bear so many things in common, that one who has not carefully studied the two systems of religion, will be inclined to think that they are by no means different, except in the mere naming of God.

Saivism on the whole marks the depth of philosophic knowledge, while, Vaishnavism is characterised by profound imaginative flight of thoughts, that best satisfy the cravings of a struggling soul. And the very symbolic representations of their respective gods will suffice to indicate the mental attitudes of the followers of the two religions. Siva is worshipped in the form of a Guru or Saint, who having renounced all the evanescent pleasures of this world, is absorbed in deep meditation of the eternal life-principle that underlies all vanishing things. On the contrary, Vishnu is set up with all the glorious adornments of a king that charm the imaginative mind of the worshipper with a dazzling effect.

Now, coming to the subject, Veerasaivism, which forms a specific class of the Saiva Religion, stands midway between Vaishnavism and the other sub-divisions of the Saiva Religion. Broadly speaking, from a philosophic point of view, Veerasaivism stands closely related to Vaishnavism, for it holds that mind and matter are not different, but are one with the innate force, i.e., Sakti of God Siva ; and again like the other sects of the Saiva Religion, it strongly contradicts the theory of the Vaishnava Religions that God incarnate, in human forms to save men from misery and to put down oppression. And thus it will be seen at the outset that Veerasaivism combines in itself, the philosophic element of Vaishnavism and the common religious principle of the other Saiva creeds.

The very term "Veerasaiva" is full of meaning. It means those exclusive worshippers of Siva, whose creed does not permit the worship of any other deity. The great Vedavyasa gives a very simple definition of "Veerasaiva" in Sankara Samhita of the Skanda Purana thus:—

श्री हस्तापीठे निजलिङ्गमिष्टम् विन्यस्य तल्लीनमनः प्रचारः ।  
बाह्यक्रियासंगं विवर्जितात्मा  
संपूजयन्त्यं स वीरशैवः ॥

It may be maintained that the Veerasaivas form an important sub-division among the Saivas. The chief sub-divisions among the Saivas are four in number according to Nijaguna Siva-yogi, the author of the well-known work in Kanarese "Viveka Chintamani", a work which is very popular and is translated into the Tamil and Telugu languages. The four sub-divisions are, the Samanya Saivas ( सामान्यशैव ), the Misra Saivas, ( मिश्रशैव ) the Suddha Saivas ( शुद्धशैव ), and the Vira Saivas ( वीरशैव ) and the chief characteristics and the points of difference are described in detail in Chapter II of the said work.

The "Virasaivas" are sometimes known as "Sivacharyas" as opposed to "Sivaradhyas", but the term is corrupted into "Sivachars". They are also known as "Lingayets" or "Lingavantaru" which is a name given to them perhaps by the Mahomedan conquerors of India, who appear to have invented the name from the "Linga" or "Lingam" invariably worn by the Virasaivas on their persons. The numerical strength of the Virasaivas is—nearly 2½ millions,

and they are found in large numbers in the Bombay and the Madras Presidencies, Mysore, the Nizam's Dominions, the Berar and Kholapur. They are also found in small numbers in the Malabars, Goa, Benares, Khetar, in the Himalayas and also in Nepal. As a race, many of their sub-divisions are unmistakably Aryan in descent ; and there is an admixture of the Dravidian element amongst them just as in any other Hindu community at the present time. The Virasaivas have shown considerable activity in the field of literature from very ancient times. They have used Sanskrit, Kanarese, Tamil and Telugu languages as the medium of expressing their poetical ideas. Much credit is due to them for having preserved the purity of the highly polished Kanarese Language from ancient times ; and many eminent Virasaiva poets can be named, who contributed to the literature of all the four languages named above. Trade and agriculture are their chief occupations at the present day. They are in the vanguard of the Hindu society, and they have shown that they are not inferior to any other class of Hindus in point of business capacity or commercial enterprise. They are very slow to realise the benefits of western education and to imbibe western modes of thought and hence their obscurity.

The orthodox theory about the origin of the Virasaivas may briefly be stated as follows :—

The Virasaivas claim their descent from the Pramathas (adherents of Siva) who belong to the Aprakrut creation of Siva and contend that all the non-Virasaivas belong to the Prakrut creation of Brahma. The Prakruts follow the rules prescribed by Brahma, whereas the Aprakruts follow those of Siva. Among the Prakruts who peopled the earth, the ideas about God were still undeveloped, and the people worshipped fire, air, earth, water etc. As there was no hope of salvation for the people without a religion and a definite form of worship, Kasyapa, Attri, Bharadwaja, Gautama and Vasistha, obtained instructions from Siva and preached the Saiva faith and established the Sthavara Linga form of worship i. e., worshipping the Linga as established in temples etc. So the "Prakruts" began to build temples and worshipped "Sthavara" Lingas. But in this religion, "Karma" was all important and Gnana or wisdom was kept in the background ; and salvation was to be obtained only after three

births. So Siva ordered a batch of Pramathas or devoted adherents, viz., Renuka, Daruka and others, who also belonged to the Aprakrut creation, to restore the Virasaiva faith. Accordingly these sages came to the earth and established important religious seats or centres in five different parts of India and spread the doctrines of Virasaiva Religion. The Virasaiva Religion progressed fairly well for a long time when it received a check from the spreading influence of the Jain Religion. The power of the Jains increased and the Virasaiva faith began to decline. During the period immediately preceding the age of the great reformer Basava, the Jains had become so powerful that the Virasaivas had to find shelter in hills, forests and distant countries to avoid religious persecution. Siva then ordered a fresh batch of Pramathas, the most prominent among whom being Basava, to come down to this earth and revive the Virasaiva faith. Basava strengthened and reformed the Virasaiva faith on a popular basis, and the religion acquired great popularity and spread rapidly from one end of the country to the other.

I can quote numerous authorities in support of the orthodox theory above described, but owing to want of time and space, I wish to make short reference to some of them.

The 9th Patala (Chapter) in Swayambhu Agama gives a complete description of the five renowned Acharyas in the Virasaiva Religion and the seats which they founded. The Panchacharyas are :—Ghantakarna, Gaja Karna, Renuka, Daruka and Viswa-karna. These Sages are said to have acquired different names in different Yugas ; and their seats are also named after their distinguished successors who were Ekorama, Panditaradhya, Revanaradhya, Marularadhya and Viswaradhya. The seats which they founded are respectively Kethar in the Himalayas, Sri Saila in the Kurnool District of the Madras Presidency, Balehonnur in the Mysore Province, Ujjain in the Bellary District and Benares.

The other authorities are Suprabhedagama, Siddhanta Sikhamani, the Sanskrit Basava Purana by Sankaracharya and Kriyasara.

These five Acharyas are commonly known as the founders of the Virasaiva Religion. It may be stated that these are the five great Canterburies of the Virasaivas of great antiquity situated in different parts of India, and that all

these seates are occupied even now by the Virasaiva Bishops who exercise considerable ecclesiastical jurisdiction over the Virasaivas.

In the classical Essay on the Virasaivas written by the great Telugu scholar Mr. C. P. Brown, which is published in the XI Volume of the Madras Journal of Literature and Science, there is a description of these Acharyas and the author also mentions the high reverence shown to the said Acharyas on all ceremonial occasions among the Virasaivas. Prof: H. H. Wilson mentions the Virasaiva seats at Kedarnath, Benares and Sri Saila in his Royal Asiatic Researches. Further, Mr. F. Kittel has actually studied "Panchacharya Vamsavali" in the Sanskrit "Suprabhedagamam" and he has given us the benefit of his study in his introduction to Nagavarma's Prosody in which he has shown that Revana Arya, was the celebrated poet Shadakshari, referred to in his "Raja Sekhara Vilasa" and was the first of the five Acharyas who are considered to be the founders of the Virasaiva faith.

The Virasaivas are the peaceful race of Hindu Puritans. They do not perform Yajnas in any form and do not believe in the efficacy of Shraddhas. They worship only one God Siva ; and in the opinion of Mr. Bhattacharya, the Virasaivas are the only Hindus who deserve to be called pure Shaivas. The Virasaivas maintain that salvation can be obtained in a single birth instead of in three births as in the old Saiva faith, and they have done away with the old multiplicity of ceremonials as their object is to obtain the maximum result or benefit by performing a minimum number of ceremonials. They claim these to be improvements on the old Saiva faith, and the following Agamic passage briefly points out some of the important differences between the Virasaiva faith and the old Saiva faith :—

गुह्यशैवमिति प्रोक्तं वीरशैवमतः शृणु ।  
 सर्वेषामपि शैवानां वीरशैवं महत्तरम् ॥  
 सुलभादेव पूजा च सुलभं च क्रियावहम् ।  
 अल्पक्रियं बहुफलं वीरशैवं महेश्वरि ।  
 अन्यशैवं तु सर्वम् हि स्वल्पफलं बहुक्रियं ।  
 एकेन जन्मना मुक्तिं वीराणां तु महेश्वरि  
 अन्येषामपि शैवानां मुक्तिर्जन्मद्वयेन च ।

The Virasaivas bury their dead, and this constitutes another difference between them and the Saivas ; and it must be noted in this connection that such eminent Smriti-writers such as Manu Baudhayana and Satatapa prescribe that the Virasaivas are to bury their dead and not to burn them. The most distinguishing feature among the Virasaivas is the "Lingam" which every one wears on his person, be he man or woman, young or old, without any distinction. Every woman has got equal rights to attain to salvation as every man, in this religion ; and every man, woman and child ought to wear the Linga from the moment of his or her birth. Every person ought to worship the Linga as his or her God, and ought to sacrifice even his or her life rather than lose the Linga under any circumstance. The Virasaivas perform ten ceremonies known as the "Dasa Samskaras" and of these the most important is the "Deeksha" ceremony, at which they are formally initiated by a competent Guru or teacher.

The pupil gets "Linga Sambhandha" or relation with the Linga by means of "Deeksha" which destroys three kinds of impurities. Hence it is called "Deeksha".

It is to be added that the Virasaiva Religion is an all-embracing proselytising religion, and it embraces within its fold, representatives from all classes of the Hindu society.

Our Shastras prescribe different periods of probation for people of different castes, and admissions can be made after the probationary period is over, if the pupils seeking admission are found to possess real "Bhakti" or faith in the Religion. The probationary period is three years for a Brahman, six years for a Kshatriya, nine years for a Vaisya and twelve years for a Sudra. The following passage is taken from "Virasaiva Kaustubha" ( वीरशैव काँस्तुभ ) which is a great authority on the subject.

नूतनी यः शैव दीक्षासंस्कारमभिकारुतं  
परीक्षयेत्तच्छेत्तं तत् प्रकारीषुनोचते ॥  
वर्षत्रयं ब्राह्मणं तु क्षत्रियं वर्षषट्ककम् ।  
जववर्षम् परं वैश्यं शूद्रं द्वादशवर्षकम् ॥  
परीक्ष्यबहुधा सम्यग्दीक्षायां योजयद्गुरुः ॥

The religious history of India shows that many powerful kings and rulers of Native States embraced the Virasaiva faith.

There are numerous instances of Brahmins embracing the Virasaiva faith ; and according to the Census Reports hitherto published large numbers of Brahmins have joined the Virasaiva Religion in recent times, in the Bombay Presidency. The history of the Kanada Literature of the 12th Century A. D. affords two such notable instances. The Brahman poet Tribhubana Thata embraced the Virasaiva faith and became a desciple of the Virasaiva poet Padmarasu (1165 A. D.), after having been defeated by the latter in a religious and literary controversy. Similarly, the Vaishnava poet Chakrapani Ranganatha embraced the Virasaiva faith after being defeated by the famous poet Palkurke Somanath (1195 A. D.). The Puranic instance of the conversion of a Brahmin into the Virasaiva Religion may also be interesting. Vedavyasa tells us in the Sankara Samhita of the Skanda Purana, that the Brahman Pingala, son of Sweta, was converted into the Virasaiva faith by the sage Sadananda.

The Virasaivas acknowledge the supremacy of the Vedas, Agama and Saiva Puranas. They do not perform the Jainas or animal sacrifices, but they perform the following "Panoha Siva Yajnas" instead :—

शिवार्चकर्मविशेषं ब्रह्मं यागादिनीच्यते ।  
जपः पञ्चाक्षराभ्यासः प्रणवाभ्यास एववा ॥  
रुद्राध्यायादिकाभ्यासी न वैदिकहिंसादिकं ।  
ध्यानं शिवस्वरूपादि चिन्तामात्रादिचिन्तनम् ।  
शिवयोगमार्गविविधानं ज्ञानं नानार्थवेदनम् ॥

Besides, the performance of Yajnas relates to the attainment of desires, such as admission into Swarga and so on. The Virasaivas discard all such desires and go one step higher, since their object is to attain oneness with the Deity. Hence they reject the Yajnas and perform such of the ceremonies only, as relate to the attainment of Gnana or knowledge.

The Virasaiva Religion is founded on the Gnana Kanda of the Vedas, and its founders have written learned Bhasyas on the Brahma Sutras. They contend that the "Lingadharana"

is authorised by the Vedas according to the celebrated passages in the Rig Veda and the Yajur Veda, which form the common field for literary activity and which have given rise to different religions among the Hindus. The Swayambhu Agama, Suprabhedagama, Veeragama, the Veerasaiva Bhasyas, Kriyasara, Siddhanta Sikhamani, Lingadharana Chandrika and others clearly prove the unmistakable origin of the Virasaiva Religion. The Lingadharana Chandrika shows that "Lingadharana" is a Vedic injunction, and the recent commentary on this learned work by Mahamahopadhyaya Siva Kumara Pundit of Benares repays perusal and forms a valuable and instructive addition to the Veerasaiva literature. Further, the interpretation of the term "Virasaiva" is fully supported by Vedavyasa in unambiguous language in the Linga Purana and the Skanda Purana. It may be mentioned here that of all the representations of the Deity which India has conceived, the Linga is the least materialistic and a form devoid of all attributes – nearly approaching perfection ; and the very choice of this symbol by the Virasaivas to the exclusion of every other, to represent the Supreme Being, reflects no small credit on their founders.

The following passage from the Yajur Veda also treats of the same subject :

यति रुद्र त्रिवातन् रक्षीरापायकाग्निौ । तया नस्तनुवाग्रंत मया गिरिर्वा तादृष्याक-  
शौङ्गि ।

Again, the learned author of "Kriya Sara"—which is a "Karika" of the Nilakanta Bhasya on the Brahma Sutras of Vyasa, points out in Chapter XXIX of Part II of his work, that "Lingadharana" is prescribed by the Vedas and that the Virasaivas wear the Linga in the same way as the Saivas wear "Yajnopavitam" and with a better effect, inasmuch as it is a symbol which shows our constant touch with God. The same subject is also discussed in detail in the Sanskrit work known as "Siddhanta Sikhamani". Another Sanskrit work known as "Virasaiva Dhrama Siromani" points out that each of the "Asta Avaranas" or eight accompaniments is prescribed by the Vedas.

These eight qualities are the characteristic marks of every pious Virasaiva and form the practical basis of his daily religious observances. Any devotee wanting in any one or more of these marks, cannot come within the pale of Virasaivism.



Love is the most essential principle in the Virasaiva Religion, which teaches that there is divinity in every man. According to its doctrines, we are in essence, one with God. God alone is true, and His power is infinite. This Religion teaches the doctrine of renunciation, and the very institution of Virakta Jangamas, (the spiritual leaders in our community,) is based on this sacred doctrine. Sankaracharya declared that oneness with the Deity is the great object to be attained and the Virasaiva Religion assures that this union is attainable even in this life. The knowledge of three things, *viz.*, of Linga (God), Anga (body) and Samarasya (union), is a great assistance to the attainment of salvation. The union of the Linga and the Anga is oneness with the Deity. It is explained in Sookshma Agama (Chapter VII).

The philosophy of the Virasaivas is called the Sakti Visishtadwaita ; because according to them God is associated with Sakti which is as infinite divine Light or Power. The great exponent of the philosophy of "Sakti Visistadwaita Sutras" is Nilakanta Sivacharya, one of the great commentators of the Brahmasutras. Sankara makes many references to Nilakanta in his commentary and refutes his arguments. There is a widespread erroneous notion that Sankara was the founder of Adwaita, Ramanuja, that of Visishtadwaita and Madhwacharya, of Dwaita and so on. But as a matter of fact these ideas were already prevalent and were passing through a hard process of agitated discussion and disputation. But they acquired a definite and settled characteristic of their own by the very clear and lucid expositions of the respective great thinkers, with whose names they have now been associated and to whom they owe their existence in a way.

Sakti Visishtadwaita ( शक्तिविशिष्टाद्वैत ) is essentially a branch of Adwaita ( अद्वैत ) or more correctly of Adwaita, qualified and conditioned. It differs from the idealistic philosophy of Sankara's Adwaita in that it does not ignore the so-called illusory world of matter and the numberless beings that are found in it. The idealist says that all matter and mind are mere reflections of an underlying and intelligent principle of unity which alone is real. "But for this Brahman, there can come nothing into manifestation and therefore it is, that the sacred Upanishads declare "EKAM EVADVITIYAM BRAHMA", that the Brahman is One only, without a second. The other finite Beings and

matter are mere nothings. But it is very difficult to comprehend this ideal reality, ignoring entirely the fundamental knowledge we derive from sense-perceptions. Matter is a great receptacle and is the transmitter of Divine knowledge which the souls imbibe through this very matter. How then can we call our only medium of knowledge an illusion, a Maya? Both mind and matter are inseparably connected; and the one is unintelligible without the aid of the other. Nobody has shown that an undeveloped soul can evolve apart from the body. The vital force underlying both matter and mind is not inseparable from substance. Science shows that wherever there is substance, there is force and wherever there is force, there is substance mentally or materially. If we want to understand the nature of force, we cannot do so without the aid of substance, through which alone it becomes apparent. Hence they are not separate entities, but are identical with each other.

"Of course, it is true that when the soul has attained to a certain stage, in which the splendour of its intelligence has grown into perfection, it does stand independently of matter, requiring its assistance no longer. But this will not prove that matter is illusory". The essence of the paddy grain is certainly in the rice and not in the husk; and to all appearance, the one is separable and distinct from the other. But yet in order to raise a crop, we cannot sow bare husk, because the very essence of paddy is not in the husk; nor again can the mere husk without rice, show any signs of sprouting. The two are so connected with each other that each is essential to the other. Similarly Sakti, the innate force is inseparably associated with God, through Whom it manifests itself.

जीवः शिवः शिवो जीवः स जीवः केवलः शिवः ॥ तुषेण ब्रह्मोद्गीष्टिः स्यात्तुषा-  
भावेन तंदुलः ।—

स्कांद

( Skanda )

All this philosophy is splendid but can only be considered as intellectual gymnastics for highly developed minds; but if it stops there it is of no practical importance as religion and does not bring any comfort and peace to an eager soul thirsting for the highest bliss. The greatest merit of the Virasaiva Religion is that it has rendered this philosophy

highly practical by what is called "Satsthalagnana" ( षट्स्थल-  
ज्ञान, ) the practical side of our Religion. By this our reli-  
gious tenets become part and parcel of a Virasaiva's daily  
life and without any effort on his part, he lives his  
religion, in the same way, as we breathe without knowing,  
that we do so, and that it is one of the most vital acts of life.

The terms "Shatsthala" and "Lingangasamarasya" are  
pregnant with philosophical meaning among the Virasaivas.  
According to them "Linga" is of six kinds and "Anga" is  
also of six kinds, and the union of each "Linga" with each  
"Anga" marks a stage known as "Sthala". The term 'Shats-  
thala" denotes six such stages of spiritual development and  
the term "Linganga Samarasya" denotes oneness with the  
Deity in each of those stages.

The six Sthalas or stages are :—Bhakta, Mahesha, Pra-  
sadi, Pranalinga, Sharana and Aikya.

The philosophy of the Virasaivas may be said to resemble  
Sankara's philosophy in certain respects, and it is frequent-  
ly quoted for purposes of comparison in the religious works  
of the Brahmans, of which the following is an instance :—

शिव एव स्वयं लिंगमात्मैवांगं भवेत् खलु ।

तयोद्यात्मनोः सम्यग्योगः संयोग एव हि ।

लिंगतत्पदसाख्यातसंगं त्वं पदमौरितम् ।

संयोगोऽसिपदं प्रोक्तमनयोरेगलिंगयौः ।

इति वीरशैवानुभवसूत्रे

From "Gnana Sarvaswa Sangraha" Chapter VI, page  
57 by Narasimha (Smarta Brahman).

Sankara uses "Tat" for which the Virasaivas use  
"Linga." The former use "Twam" for which the latter use  
"Anga". The union of the two is denoted by Sankaracharya  
by "Asi", whereas the Virsaivas denote the same union  
by the expression "Samyoga" or "Samarasya", so that the  
"Tatwamasi" of Sankara corresponds to the "Linganga Sam-  
yoga" of the Virasaiva.

Mr. C. P. Brown is of opinion that there is some simi-  
larity between the Virasaiva philosophy and the system of

philosophy introduced by some of the ancient writers of Greece and Rome. He compares the two systems thus :—

“There is so remarkable an analogy between the Pythagorean “Monad” and the Deity of the Virasaivas, that I cannot avoid adducing the following brief deduction from the philosopher’s statements as represented in Cudworth’s Intellectual System (Second Edition, Chapter IV, pp. 370 and 376).

“Pythagoras calls the four principles by numerical names, the ‘Monad’, the ‘Diad’, the ‘Triad’ and the ‘Tetrad’. The Virasaiva calls them by specific names, viz., the Lingam, the Bhakta, the Guru and the Sivam, i.e., the Deity, the disciple, the teacher and the Supreme Spirit which pervades and unites all three.”

‘The subordinate beings (gods, heroes and demons) of Pythagoras answer to the Virasaiva saints ; all of whom are supposed to be embodied forms of the prime existence or Lingam, which answers to the Monad, who is also termed Zeus. The Diad is the passive principle or disciple, whose mind is the field for impression. The link between these two is the third principle, the Guru or teacher. In His creative aspect the Deity is supposed to be mingled with nature according to Pythagoras and is all nature in the creed of the Virasaiva”.

“Love as the first principle, is present throughout the Virasaiva creed. Yet it is a created thing ; for it is a form or appearance of the deity. Thus the Lingam and the Sivam being the first and the fourth principles are one and the same. The Monads and the Tetrads are one.”

Now I proceed to say a few words about the great reformer Basava, and no thesis about the Virasaiva Religion can be said to be complete without a reference to this distinguished personage. It was hitherto supposed by some, that Basava was the founder of the Virasaiva Religion, and that the Virasaivas have based their Religion on the Basava Purana. It needs no comment to state that both these theories are erroneous. Recent researches have proved beyond the shadow of doubt, that Basava was not the founder of the Religion, that it existed long before he was born and that Basava embraced the Virasaiva faith just as so many others did before and after him.

It now remains to deal with the antiquity of the Virasaiva

**Religion.** Recent researches have shown that the Religion existed long before Basava and there can be no doubt that the incorrect opinions hitherto entertained were all on insufficient materials

(a) There is sufficient internal evidence in the Basava Purana itself to show that the Religion existed before Basava. For instance, Virasaivas and Jangamas are said to have been invited and respected at the marriage ceremony of Basava. Basava relates to Bijjala, the superhuman powers of the Virasaivas, who lived in the previous ages. Further, numerous Virasaivas are said to have gone to Kalyan to pay respects to Basava from distant countries.

This shows that the Religion was not only existing before Basava but had also spread over a large part of India. These visitors are described as wearing the Linga in the palm of their hands, chest, head, neck and arm-pit (being the five authorised places), as having restrained the organs of the senses, following the pure practices of the Virasaivas, kind to the Jangamas and well-versed in the Vedas and the Agamas.

(b) There is a good deal of external evidence to prove the antiquity of the Virasaiva Religion.

(1) In the first place, the principles of the Virasaiva Religion are described in the Vedas, the Agamas and the Puranas. The following story occurs in the Kamika Agama :

“During their travels, one Ajamila and his wife were attacked by a band of robbers and at the suggestion of his wife, Ajamila tied up in a handkerchief all the precious jewels he had, in the form of a Linga and put it round his neck so as to make it appear that he was a Virasaiva, wearing the Linga. This stratagem succeeded very well, for the robber chieftain, Mitra Gupta ordered at once to release those two people, as he always had great respect and regard for the Virasaivas, whom, as a rule, he did not molest.

This certainly indicates the existence of the religion before the composition of the Kamika Agama and also shows that the Virasaiva Viraktas had sometimes the rare privilege of commanding respect even from robber chiefs.

(2) In the next place, the discussion between Dharmaraja and Bheeshma in the Anushashana Parva, of the Mahabharata shows that the Virasaiva Religion existed from before that time.

(3) Again, the writings of such reputed scholars as Prof : H. H. Wilson, Prof : Monier Williams, Rev : F. Kitteel, Rev : Barth, Mr. Edward Moor, Messrs Desaponde and V. R. Katti, sufficiently show that the Virasaiva Religion is an ancient branch of the Hindu Religion, that it existed from before the rise of Buddhism, and that it is a mistake to suppose that it was founded by Basava.

(4) Further, it is to be observed that even the historical portions of the Basava Purana including the period of Basava's ministry in the kingdom of Bijjala, belong to the 12th Century. But the Inscriptions of Mysore and Captain Mackenzie's Memoirs of the Hassan District prove the existence of the Virasaiva Religion in the 9th Century A. D. The Inscriptions of Sravana Belagola take us back to the middle of the 9th Century A.D., while Dr. Fleet's Inscriptions of Aihola (Aryapura) clearly show that the Virasaiva Religion existed in the 8th Century A. D. And recent researches in the Tamil Literature of South India have brought to light the interesting fact that the great Tamil Saint Manikya Vachikar (300 A. D.) and Turuvalva Nayanar (100 B. C.), author of the sacred Kurul in Tamil, were Virasaivas in Religion.

(5) Lastly, the numerous unmistakable references to the Virasaiva Religion in the Sankara Vijaya itself, proves the existence of the Religion at the time of the great Sankaracharya. This fact is purely historical and is corroborated by the writings of both Prof : H. H. Wilson and Mr. Monier Williams. In the Sankara Vijaya, the Virasaivas are described as wearing the Linga on the head and the Virasaiva sect is described as one of the six Saiva sects in existence at the time of Sankaracharya, who is said to have come into contact with them in the course of his religious controversies. It may be interesting to note the following fact in this connection :—

Just as in the case of Basava's parents, the parents of the great Sankara, had no children for a long time. They were also Saivas and they prayed to Siva who blessed the pair and Sankara was born. But the fact that Sankara's mother particularly selected Siva in his Jangama form, for worship, shows that the Jangamas were certainly in existence and were known to Sankara's parents, and also that the Jangamas were universally respected at the time by all

classes of Hindus. The following is the text taken from the Second Sarga of the "Sankara Vijaya"

इतिरितेप्राह तदीयभाष्यं  
 शिवाख्यकल्पद्रुममग्रयावः ।  
 तस्मैवनानौभवितामुनाथ ।  
 फलं स्थिरं जङ्गमरूपमैशम् ।

The Basava Purana is only a record of Basava's life, and it is clear from the observations already made above, that the Virasaiva Religion is not based on the Basava Purana.

It is nowhere to be found in any of these Basava Puranas, that Basava founded the Religion, and that the Religion of the Virasaivas is based on his life. Basava belongs to the divine batch of Pramathas, and is said to have come down to the earth as the Saviour of Mankind. He is always the inseparable companion of Siva ; and it may be noticed that in every one of the thousands of Siva Temples throughout India, Basava is invariably placed prominently in front of Siva. In fact, no Siva Temple is built without Basava, and there is no Hindu who does not attach some sacredness to Siva's vehicle. A certain amount of sacredness has also gathered round the very name "Basava", and even to this day it is the commonest name made use of by the Virasaivas in every part of the country. Siva is known to have placed Basava nearest to his heart.

While yet a boy, Basava showed much intelligence and soon acquired much knowledge in the Shastras. When he attained the age of eight years, his father wanted to invest him with the sacred thread. But the boy refused to be so invested on the ground that he was a Virasaiva and did not belong to the generation of Brahma (i.e., the Prakrut creation). Baladeva, the prime minister at the court of Bijjala in Kalyan, was struck with the singular wisdom and piety of this boy, who was his nephew (sister's son) and gave his daughter Gangambika in marriage to him.

Basava's fame rapidly spread, and people admired his marvellous powers ; and he eventually became the Prime Minister at the Court of Kalyan.

Basava was a historical personage and one of the noblest characters in Indian History. His views were very liberal.

and he was far in advance of the age, in which he lived. He had the courage of his conviction and boldly gave expression to his religious opinion in spite of persecutions of the Brahmans and the Jains. He was a great Reformer, and western scholars class him with - Jesus, Mahommed and Buddha. He gave a popular basis to the Virasaiva Religion. The very essence of Basava's Reforms consists in the uplifting of the masses without any distinction of class or creed. While Sankara preached to the advanced few and Ramanuja converted to his faith the persons of even the lowest class and tried to transform them into Brahmans, Basava went a step higher and proclaimed to the world, that whatever profession a man might follow for his daily bread, it did not deter him from embracing a true religion and try to get salvation.

What Rousseau was to France, Basava was to Southern India ; and what is remarkable is, that Basava, as early as the 12th Century A. D., preached that famous doctrine of the equality of mankind, which seven centuries later upset the whole of Europe and convulsed one half of the modern world. But this great man has yet been only imperfectly understood. His teachings have yet to be rescued from obscurity ; the good services which he has rendered to India and her religion and the noble and heroic struggle which he made in the sacred cause of uplifting the masses and the remarkable success which he achieved in his own life-time, have yet to be recorded, judged and appreciated by posterity:

Gentlemen, I take this opportunity to thank the Committee on behalf of the Virasaivas, for having allowed them to represent their Religion, at this unique Convention. This humble Thesis does not pretend to be an exhaustive exposition of the Religion. The details have been omitted along with many other matters ultimately connected with the said Religion. This is placed before you by way of introduction, and it is only intended to show the existence of the Religion, with a few observations on its origin, philosophy, nature, and development. There is a vast field for historical investigation, and my chief aim is to awaken some active interest in the matter and promote further investigation regarding this very ancient branch of the Saiva Religion.

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# THE SAIVA RELIGION

AND

## THE SAIVA ADVAITA-SIDDHANTA PHILOSOPHY.

BY J. M. NALLASWAMI PILLAY B. A., B. L.

**P**ROFESSOR Max Muller in his last great work on the "Six Systems of Hindu Philosophy" has remarked as follows :—

"The longer I have studied the various systems, the more have I become impressed with the view taken by Vijnana Bhikshu and others, that there is behind the variety of the Six Systems, a common fund of what may be called the National or Popular Philosophy, a large Manasa lake of philosophical thought and language, far away in the distant north, and in the distant past, from which each thinker was allowed to draw for his own purposes."

And it would certainly have surprised him if one had told him that one need not go either to the distant north or to the distant past to discover what this National or Popular philosophy was, from which each thinker drew his own inspiration ; and a study of the two popular Hindu Religions of Modern India, we mean Saivism and Vaishnavism, will convince any one that all the thoughts and traditions of bygone ages are inherited, by the modern Hindus themselves, who represent lineally their old ancestors who were settled in Bharata Varsha, since the days of the Rig Veda ; and as such their religion of to-day is a living faith, suited to all sorts and conditions of men, whether peasant or Pandit, sinner or saved.

Saivism comprising in its fold, Saktaism and Ganapatyam and the worship of God Subramanya &c., counts among its followers the majority of the Hindus. It accordingly represents the old traditional and Parent religion of the days of the Vedas and the Upanishads, Agamas or Tantras and Itihasas and Puranas, and bases its authority on these

Saivism is based on the Vedas and the Agamas.

ancient Revealed books and histories ; it claims God Siva to be the author of the Vedas and the Agamas. Says Sri Nilakanta Sivacharya in his Sutra Bhashya :

"We see no difference between the Vedas and the Sivagama. Even the Vedas may properly be called Sivagama, Siva being the author thereof. Accordingly the Sivagama is two-fold, one being intended for the three higher castes and the other being intended for the masses. The Vedas are intended for the people of the three higher castes and the remaining ones for the rest. That Siva alone is the author of the Vedas, is declared in the following passages of the Sruti and the Smriti :

"He is the Lord of all Vidyas."

"(The Veda) is the breath of the Mighty Being."

"Of these eighteen Vidyas of the various paths, the original author is the wise Sulapani Himself."

It will therefore be important to trace Modern Saivism to the traditions and thoughts of the past.

"The supreme polity of the Vedas is sacrifice. Various gods  
 Its antiquity. *c. g.* Indra, Vayu, Varuna, Agni, Hiranya-  
 garva, Soma, the Sun, the Moon, Vishnu and  
 Rudra are worshipped in the Vedas. Each is addressed as  
 the most powerful deity and his aid is invoked for all kinds of  
 earthly blessings and freedom from evil. They are all sup-  
 posed to represent the various powers of Nature and to idealize  
 man's aspiration after the Supreme Knowledge. Then we  
 meet with the text "Ekam Sat, Vipra Bahudha Vadanti" and  
 who is this one ? Was any one god recognised, above all  
 others, as the Chief, as the Lord of Sacrifices ? and we  
 have the following texts from the Rig Veda.

Rig Veda. "Tasmat Rudra Pasunamadhipateh and  
 "Ghathapathim Medahpathim Jalasha-  
 blhesajam, Tat Samyoh Sumnami mahe." (Rig Veda)

'We seek from Rudra, the Lord of Songs, the Lord of  
 SACRIFICES, who possesses healing remedies, his auspicious  
 favour. (Rig Veda I. 43. 4)

• As the Lord of all sacrifices He is the fulfiller of sacri-  
 fices, "Yajna Sadham" (I. 114-4) and 'Rudram Yajnanam  
 sadhad ishtim apasam (III. 2-5). As the God of Gods,  
 He is said to "derive His renown from Himself." 'Rudraya  
 Svayase' i.e. His glory is said to be inherent in Himself, inde-

pendent or self-dependent God, 'Svadhavane, Rig, VII. 46-1. He is also called *Svapivata*, which is variously explained, as meaning 'readily understanding,' 'accessible,' 'gracious,' 'He by whom life is conquered,' 'He whose command cannot be transgressed,' 'Thou by whom prayers (words) are readily received.' He is called the 'Father of the worlds,' *Bhuvanasya pitaram*, (VI. 49-10), and the Rik story of His becoming the Father of the fatherless Maruts can be found in many a Puranic story, and local legend, and common folklore.

He is '*anter ichchanti*'—beyond all thought (VIII. 61-3). His form as described in the Rig Veda is almost the same as that of later days. He is called the 'Kapardin', with 'spirally braided hair.' He is of 'Hiranya' 'golden formed' and 'brilliant like the Sun,' and 'shining like gold' "Yahsukra iva Suryo hiranyam iva ro' chati" (I. 43-5.) And in the Rig Veda, (X. 136-1 to 7), He is the 'long haired Being who sustains the fire, the water and the two worlds ; who is to the view, the entire sky ; and who is called this 'Light' He is *Wind-clad* (naked) and drinks *Visha* (poison) and a Muni is identified with Rudra in this aspect.

Rudra is derived, according to Sayana, from the roots, Rut—dravayita meaning 'he who drives away sorrow.' And consistent with this derivation, Rudra is called in the Rig Veda itself, the 'Bountiful' and the 'Healer,' possessed of various remedies the later Vaidyanath), 'benign' and 'gracious.' And the term *Siva* clearly appears in the following text of the Rig Veda (X. 92-9) "Stoma<sup>1</sup> va adya Rudraya sikvase kshyad-viraya namasa didishtana yebhih Sivah svavan evayavabhir divah sishakti svayasah nikamabhi."

(With reverence present your Hymn to-day to the mighty Rudra, the ruler of heroes, and to (the Maruts) those rapid and ardent deities with whom the gracious (Sivah) and the opulent (Rudra) who derives His renown from Himself, protects us from the sky.)

If the Gods, Indra etc., personified, are the different powers of Nature, in the supreme Personality of Rudra, will be found combined all these different powers. He is a thunderer and storm God, the father of the Maruts. He is Agni. He is Vayu. He is Varuna. He is Soma. He is the Sun and the Moon. We have the high authority of Sayana that Soma means Sa-Uma (with Uma). He deduces the

story of Tripura Dahana and Vishabana from two texts in the Rig Veda. We have in the Rig Veda also the germ of the later Hindu Cosmology in the famous Nasadasaya Suktam; and this is also the central text of Siva-Ishti worship.

In the Rig Veda also we find the famous text, which is repeated in the Atharva Veda and subsequently in the Svetasvetara Upanishad and also in the Katha and Mundaka Upanishads, and which forms the chief stronghold of Indian Theism against Idealism. "Two birds, inseparable friends, cling to the same tree. One of them eats the sweet and bitter fruits, the other 'Anyā' looks on without eating."

The words 'Brahman' and 'Atman' do not occur in the Rig Veda.

In the Yajur, the position of Rudra becomes more established as Pasupati, as the Lord of Sacrifices and as the One without a second.

*"Pasoonam sarma asi, sarma yajamanasya sarma me yacha Eka Eva Rudro Na Dwithyaya. Thasthe Akhus the Rudra Pasmuh Tham Jushasva. Esha the Rudra Bhagaha Saha Swasra Ambikaya tham Jushasva Bheshajam Gava Asvaya Purushaya Bheshajam."* This text is repeated in the Svetasvetara Upanishad and is the original of the famous text in the Chhandogya Upanishad 'Ekamevadvitiam Brahma', The form 'Nadvitiam' is more ancient than 'Advitiam' or 'Advaitam'. And we know this is the central text of the Advaita philosophy. In this Veda, His Supreme Majesty is fully developed, and He is expressly called Siva by name 'Siva nama'si' (Yaj. S. 3-63) and the famous mantra, the *Panchakshara*, is said to be placed in the very heart of the three Vedas.

And the famous Satarudriyam which is praised in the Mahabharata, forms also the central portion of this important Veda. And this is a description of God as the all, the all in all, and transcending all, 'Visvadeva, 'Visvaswarupa, Visvadika'; and anybody can see that the famous passage in the Gita in Chapters 10 and 11 merely parodies this other passage and these two Chapters are respectively called *Vibhuti Vistara Yoga* and *Visvarupa Sandarshana Yoga* which is exactly the character of the Satarudriya. The Yogi who has reached the highest state "Sees all in God and God in all." In the Satarudriya and in the whole of the Vedas, Rudra is called Siva, Sankara, Sambhu, Isana, Isa, Bhagavan,

Bhava, Sarva, Ugra, Soma, Pasupati, Nilagriva, Girisa, Mahadeva and Maheswara.

The story of Tripurasamhara\* is much more fully set forth in the Yajur Veda (6th Kanda, 2nd Prasna, 3rd. Anvaka and 12th Mantra).

"There were the three cities of iron, silver, and gold (belonging) to the Asuras. The gods not being able to win them (by fight) wished to win them by siege. (Then) the gods made an arrow composed of Agni (as the bottom hilt), Soma as (the middle) iron and Vishnu as the top and declared (consulted) who will discharge it, and all agreed that Rudra would do so. He (Rudra) said I am the Lord of Pasus (both two-footed and four-footed); So Rudra, the Lord of Pasus discharged it, broke up these 3 cities, and blew them up all from these worlds." The importance of this story lies in the fact that in the chief festival of the Hindus in each temple, called the Brahmotsava, the important event is the car-festival in which the Charioteer is the four-headed Brahma recalling and representing this old story referred to in the Rig Veda and the Yajur Veda.

The Yajur Veda is the central Veda and is the most important one and as such more than ninety per cent of the Brahmins of to-day follow it. The occurrence of the words Pati, Pasu and Psam should be noted as their significance will be referred to later on.

As we noted above the polity of the Vedas was the performance of sacrifices. This was continued in the Upanishads. The Upanishad period and the Brahmins elaborated the Rituals. But at the same time, the worship of the many Gods was being given up in favour of the worship of the one God, and the efficacy of sacrifices in general was being doubted and a more spiritual form of worship was being substituted in its place and the first departure is noted in the story given in the Kena Upanishad.

Brahman obtained the victory for the Devas. The Devas became delighted by the victory of Brahman and they thought, that this victory is ours only." Brahman understood this and appeared before

\* The word 'Pura' in the Upanishads technically means 'the body.' Tripura means the triple bond of the soul, and Tripurasamhara means the destruction of our human bondage by the Grace of God.

them. But they did not know that and said : "What yaksha is this? They said to Agni (fire) : 'O Jatavedas, find out what sprite this is.' 'Yes,' he said, and ran towards it, and Brahman said to him : 'Who are you ?' He replied : 'I am Agni, I am Jatavedas.' Then Brahman said : 'What power is there in you ?' Agni replied : 'I can burn all, whatever there is on earth.' Brahman put a straw before him, saying : 'Burn this.' He tried with all his might, but could not burn it. Then he returned to the Devas and said : 'I could not find out what sprite that is.' Then they said to Vayu (air) : 'O Vayu, find out what sprite this is.' Yes, 'he said, and ran towards it, and Brahman said to him : 'Who are you ?' He replied ; 'I am Vayu, I am Matarishvan.' Brahman said : 'What power is there in you ?' Vayu replied : 'I call blow up all, whatever there is on earth.' Brahman put a straw before him, saying : 'Blow it up.' He tried with all his might, but he could not take it up, Then he returned thence and told the Devas, 'I could not find out what sprite this is.' Then they said to Indra : 'O Maghavan, find out what sprite this is.' He went towards it, but it disappeared. Then in the same Akasa (ether) he saw a woman, highly adorned : it was Uma, the daughter of Himavat.' He said to her : 'Who is that sprite?' She replied : 'It is through the victory of Brahman that you have thus become great.' After that they knew that it was Brahman to whom the glory was due.

This is a step in advance of the position in the Rig Veda where the Ekam Sat or Rudra Pasupati, is indented in a manner with all the Gods. Here, He is not Indra or Varuna, or Vayu or Agni. He cannot be comprehended by the Gods, though He is before them and it was left to *Uma Haimavatini* to point to the supreme Brahman, as her consort, This story is frequently repeated in the Puranas and the person of Rudra-siva is introduced as Uma's Lord.

This is called the Brahmi Upanishad and it introduces the grand thought "He by whom Brahman is not thought of, by him It is known and he by whom it is thought of, knows It not".

This departure from the old polity of the Vedas to the worship of the One supreme Brahman, U'ma's Lord, will be found illustrated further in the Puranas by the stories of the Dakshak's sacrifice and the Tarukavana Rishis. Daksha, son

of Brahma (Sabda Brahma of the Vedas) simply means sacrifice and Dakshayani meant the spirit of sacrifice, and so long as this spirit of sacrifice was devoted to the one supreme Brahman Siva, it was beneficial. But once this sacrifice was divorced from the worship of the one supreme Brahman, represented in the person of Siva, the consort of Dakshayani, as Daksha tried to do, then this sacrifice was of no avail. When the spirit of sacrifice was divorced from this worship, as at the Daksha Yajna, then Dakshayani died and was reborn as Uma or Haimavati, the embodiment of Brahma Gnana and was reunited to Siva. This reunion or Rebirth of old gnana is what is celebrated in every temple in the important festival of Tirukalyana and is figured in the oldest sculptures in the Elephanta and Ellora cave-temples. In the Tarukavana story, the Vedic sacrifice was also divorced from the worship of the one Supreme Brahman. The Vedas represented the Sabda Brahman (sound) and the Rishis thought that no God was required and that the worship of the Sabda Brahman alone was sufficient for securing salvation.

*The Svetasvetara Upanishad*, the greatest authority of the Saiva School, repeats the text of the Yajur Veda. "Eka Eva Rudra Nadwitiyaya Tasteh" and the philosophy of Advaita Siddhanta is fully expounded in this Upanishad. This Advaita is neither the Sankhya nor the Yoga, neither Dwaita nor Adwaita as ordinarily understood. Hence Oriental Scholars like Monier Williams, Professor Macdonnell and Garbe regard this Upanishad as the oldest representative of the ancient eclectic school of Hindu philosophy. With this book they couple the Bhagavat Gita.\*

The highest conception of the One God, 'Eko Deva,' is given here which, as Max Muller says, corresponds to the conception of God in the Christian theology. "He is the one, all pervading God in all beings, the Antar Atma of all things, watching over all action, dwelling in all beings, the witness, the perceiver, the only one, Nirguna". "He is the eternal and infinite, unborn being indivisible, inactive, tranquil, without taint, without fault, the highest Bridge to immortality."

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\* "Of the eclectic movement combining the Sankhya, the Yoga and the Vedanta doctrines, the oldest representative is the Svetasvetara Upanishad. More famous is the Bhagavat Gita."

(Macdonnell's History of Sanskrit Literature p. 404.)

"He is the Causeless, the First Cause, the all-Knower, the all-Pervader, the Creator, the Sustainer and the Liberator of the world, the end and aim of all religion, and of all philosophy. He is the Ishwara of Ishwaras, Maheshwara, the supreme God of gods, the King of kings, the Supreme of the supreme, the Isa of the Universe." "The Sun does not shine there, nor the moon nor the stars, nor these lightnings, and much less the fire ; everything shines after him ; by His light all this is lightened."

The meaning of the Rig Veda Suktam as quoted above is brought out in the following verse. "When there was no darkness, nor day nor night, nor Sat nor Asat, then Siva alone existed (Siva Eva Kevalam). That is the absolute condition of the Lord in which He is to be adored. From that too had come forth the wisdom of old (Gnana Sakti)." After repeating the text about the two birds, this is how it proceeds. "On the same tree, man Anisa sits grieving, bewildered, with his own impotence. But when he sees the other, Isa, contented and knows of his glory, then his grief passes away." That this is the highest teaching of the Rig Veda is pointed out in the next verse. "He who does not know that indestructible Being (Akashara) of the Rig Veda and that eternal Ether (Parama Vyomam) wherein all the Gods reside, of what use is the Rig Veda to him ? Those only who know this, rest contented." The other aspect of God (Anyata) referred to in the Rig Veda Mantra, is also brought out fully in the following verse. "Aye, that one unborn (Aja-soul) sleeps in the arms of one unborn (Nature, Prakriti) enjoying (her) who brings forth multitudinous progeny like herself. But when her charms have lost their fascination, he (the soul) quits her (prakriti's) side.

"In that highest imperishable and infinite Brahman, the Vidya, (Vignana-Atma) and the Avidya are hidden, the one, Avidya, perishes ; the other, Vidya, is immortal ; but he who controls both Vidya and Avidya, is another (Anyatha.)" And in the subsequent verses, this another is clearly pointed out to be the "only one God, without a second, the ruler of all, the generator of all and the supporter (sustainer) of all." This forms the subject of discussion in the hands of Badarayana in sutra (I, II, 21.) And the famous passage in the Brihadaranyaka is referred to. "He who dwells in Atma (Vignana) and is also *different from Atma*, whom the Atma does not know, whose body *Atma*



is, and who pulls (rules ) Atma within, He is thy Atma, the ruler within, and the immortal" (III 7, 22)

The supreme Mantra of the Vedas or the Sabda Brahma is the Pranava or the Omkara. It is ordinarily known that 'Om' is a compound of the three letters A, U, and M and that they represent the deities Brahma, Vishnu and Rudra. What is not known is, that there is a fourth part of this Omkara called its Ardha Mâtrâ sound ; this is called the Chaturtham or the Turyam and represents the supreme Brahman or Siva. This is brought out in several of the Upanishads and in the following verse it is coupled with Sivam and Sambhu "Shivam Santam Advaitam Chaturtham Manyante" (Ramapini).

The more popular Hymn in the Mahimna Stotra, addressed to Siva, also brings out this idea.

"The mystical and immutable one which being composed of the three letters 'A' 'U' 'M', signify successively the three Vedas, the three states of Life (Jagrata, Svapna and Sushupti), the three worlds, the earth, the heaven and the hell , the three Gods (Brahma Vishnu and Rudra), and which by its Ardha Matra is indicative of Thy *fourth* stage Parameshwara."

The supreme Upasartas of the Upanishad is the Dahara Upasana in the Hrid pundarika (Lotus of the heart) in the Akas Vyoma. The Yogi has to think of the Supreme Brahman in the cave of the heart, in the midst of the Chidakasa. The Taitriya Upanishad speaks of this Brahman as the Krishna Pingala.

This Krishna pingala is identified as Umasahaya or Parvati Paramesvara in several of the Upanishads.

This again is described as the Jyotir (the supreme light, the Jyotir Linga).

When the polity of sacrifice is given up, in favour of the worship of this Jyotir Linga and the Symbolism of the sacrificial ground is invested with a more spiritual meaning, then we would seem to have arrived at the period the Agamas and our modern temple worship would seem to have been started. The Agamas brought into use, the very same mantras, as pointed out by Swami Vivekananda in his famous address before the Chicago Parliament of Religions, as were used in the old sacrificial worship, in the new system of worship and the offer of the self as a sacrificial offering was

made in place of the animal sacrifice. The Pasu was the animal propensity in man, and when it was offered as sacrifice in Gnana Agni, it became the Nandi of Siva.

"The Tantras as we have said represent the Vedic rituals in a modified form, and before any one jumps to the most absurd conclusions about them, I will advise him to read the Tantras in connection with the Brahmanas, especially the Adhwarya portion. And most of the mantras used in the Tantras will be found to have been taken verbatim from these Brahmanas. As to their influence, apart from the Srouta and the Smarta rituals, all other forms of ritual observed from the Himalayas to the Comorin have been taken from the Tantras and they are observed by the Saktas, by the Saivas and by the Vaishnavas alike.

The Puranas are the earliest interpretations of the the Vedas and the Upanishads. The whole of the passages from the Upanishads are quoted and explained.

The Puranas. The principles are illustrated by stories and parables, and the Vedic stories themselves are more and more elaborated. All these explain the difference between the old and new systems of worship and thought and bring out fully the distinction between the Supreme Brahman, Siva and man and indicate the paths to salvation. These stories are about the Daksha sacrifice, the birth and marriage of Uma, the Tarukavana sacrifice, the churning of the milky ocean and the Tripura samhara, and the Durga Puja etc. The Linga Purana specially deals with the birth of the Jyotir Linga. The largest number of Puranas are Saivite and the oldest of them is the Vayu or Siva Purana, as pointed out by Wilson. The Uttara portions of some of the Puranas are clearly of later origin and show the rise of new sects and faiths.

The Chhandogya Upanishad derives the old Gnana from Skanda and Sanat Kumara, and the Skanda Purana accordingly deals with the same subject.

The only kind of universal worship in the days of the Mahabharata is that of Siva and Siva Linga and we refer to the stories of Krishna's and Arjuna's Tapas and the discussion between Asvathama and Vyasa. Most of the temples mentioned in the Aranya Parva are temples dedicated to Siva. Oriental scholars point out that the superior castes in the days of the Mahabharata were following the worship of

Siva and we quote the following passage from Anusasana Parva, which explains at the same time Rudra's different aspects, the beneficent and apparently terrible forms, as the Creator, the Protector and the Destroyer.

Lord Krishna says, "Oh ! Yudhishtira, understand from me, the greatness of the glorious, *multiform*, many named Rudra. These are 'Mahadeva,' 'Agni,' 'Sthanu,' 'Maheswara,' the One-eyed, 'Triyambaka,' and 'Siva.' Brahmans versed *in the Vedas* know two bodies of this God, one awful, the other auspicious ; and these two bodies have again many forms. The dire and awful body is fire, lightning, the sun ; the auspicious and beautiful body is virtue, the water and the moon. One half of His essence is fire and the other half is called the moon. The one which is His auspicious body practises chastity, while the other which is the most dreadful body, destroys the world. From His being the Lord and Great, He is called Maheswara. Since He consumes everything, since He is fiery, fierce, glorious, an eater of flesh, blood and marrow He is called Rudra. As He is the greatest of the gods, as His domain is wide and as He preserves the vast Universe, He is called Mahadeva. From his smoky colour, he is called Dhurjati. Since he constantly does good to all men seek their welfare (Siva), He is therefore called Siva."\*

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\* It can be shown that the picture of God as the fierce and the terrible is not altogether unknown to Christian Theology.

The following paras, we cull from a book called "The Woodlands in Europe" intended for Christian readers ; and we could not produce better arguments for the truth of our conception of the Supreme Siva, the Destroyer, the Creator and the Preserver of all (vide p. 6, Sivagnanabotham, English Edition)

"And how about the dead leaves which season after season, strew the ground beneath the trees ? Is their work done because, when their bright summer life is over, they lie softly down, to rest under the wintry boughs ? Is it only death, and nothing beyond ? Nay : if it is death, it is death giving place to life. Let us call it rather change, progress, transformation. It must be progress, when the last year's leaves make the soil for the next year's flowers, and in so doing serve a set purpose and fulfil a definite mission. *It must be transformation, when one thing passes into another, and instead of being annihilated, begins life again in a new shape and form.*"

"It is interesting to remember that the same snow which weighs down and breaks those fir branches is the nursing mother of the flowers. Softly it comes down upon the tiny seeds and the tender buds and covers them up lovingly, so that from all the stern rigour of the world without, they are safely sheltered. Thus they are getting

Badarayana also touches upon this subject in (I, III, 40) and we quote below the Purvapaksha and the Siddhanta views on this question from the commentary of Srikanta.

In the Katha Vallis, in the section treating of the thumb-sized Purusha, it is said as follows :

"Whatever there is in the whole world, which has emanated (from the Brahman), trembles in the breath ; (it is) a great terror, the thunderbolt uplifted ; those who know this become immortal." (Cit. 6, 2).

Here a doubt arises as to whether the cause of trembling is the Paramesvara or some other being.

(Purvapaksha) :—Here the Sruti speaks of the trembling of the whole universe through fear of the entity denoted by the word "breath." It is not right to say that the Paramesvara, who is so good-natured as to afford refuge to the whole universe and who is supremely gracious, is the cause of the trembling of the whole universe. Therefore, as the word 'thunderbolt' occurs here, it is the thunderbolt that is the cause of trembling. Or, it is the vital air which is the cause of the trembling, because the word 'breath' occurs here. Since the vital air causes the motion of the body, this whole world which is the body as it were, vibraes on account of the vital air. Then we can explain the passage "whatever there is, in the whole world, which has emanated (from the Brahman) trembles in the breath." Then we can also explain the statement that "it is a great terror, the thunderbolt uplifted," inasmuch as lightning, cloud and rain, the thunderbolt which is the source of great terror is produced by the action of the

forward, as it were, and life is already swelling within them ; so that when the sun shines and the snow melts they are ready to burst forth with a rapidity which seems almost miraculous."

*"It is not the only force gifted with both the preserving and the destroying power, according to the aspect in which we view it. The fire refines and purifies, but it also destroys ; and the same water which rushes down in the cataract with such overwhelming power, falls in the gentlest of drops upon the thirsty flower cup and fills the hollow of the leaf with just the quantity of dew which it needs for its refreshment and sustenance. And in those higher things of which nature is but the type and shadow, the same grand truth holds good ; and from our Bibles we learn that the consuming fire and the love that passeth knowledge are but different sides of the same God—just and yet merciful ; That will by no means clear the guilty, yet shows mercy unto thousands."*

air itself. It is also possible to attain to immortality by a knowledge of the air as the following Sruti passage says :

"Air is everything itself and the air is all things together ; he who knows this conquers death. (Bri. Up. 5-3-2).

(Siddhanta) :—As against the foregoing, we say that Paramesvara Himself is the cause of the trembling. It is possible that, as the Ruler, Paramesvara is the cause of the trembling of the whole universe and through the fear of God all of us abstain from doing wrongful acts and engage in doing the prescribed duties ; and it is through the fear of God that Vayu and others perform their respective duties, as may be learned from such passages as the following :—

"By fear of Him, the Vayu (the wind) blows." (Tait. Up. 2, 8).

"Though gracious in appearance, Paramesvara becomes awful as the Ruler of all. Hence the Sruti."

"Hence the king's face has to be awful (Tait. Bra. 3-8-23)."

"Wherefore Ishvara Himself as the Master, is the cause of the trembling of the whole universe."

The Bhagavat Gita epitomises the philosophy of the Svetasvetara Upanishad. Oriental scholars link both of them together, as expounding an eclectic school of Hindu philosophy. In it the words Ishvara, Isa, Maheshwara, Parameshwara, are used and in the Uttara Gita, the word Siva is used, not to denote the lower Brahman but the Supreme One.

In the Ramayana, Rudra's position as the Lord of sacrifices is affirmed, in spite of some dissentients, showing the rise of new faiths. The worship of Siva and of the Siva Linga was universal as shown by the establishment of the temple at Rameswaram.

All the Sutrakaras recognise Iswara as the Supreme God and as the Purusha.

Sri Nilakanta's Bhashyam\* on the Brahma Sutras is the earliest commentary now extant and as such is entitled to the greatest weight and it will be found that its author is the most accurate and reliable interpreter of the Vedanta Sutras, and is the accepted authority of the Southern Saiva School.

\* English translation published in Vols. I to VII Siddhanta Deepika.

It is now proved by Dr. Thibaut and admitted by Max Mullar that the interpretations by Sankara are not always correct. Says Doctor Thibaut :

"If now, I am to sum up the results of the preceding enquiry, as to the teaching of the Sutras, I must give it as my opinion that they do not set forth the distinction of a higher and lower knowledge of Brahman ; that they do not acknowledge the distinction of Brahman and Iswara in Sankara's sense ; that they do not uphold the doctrine of the unreality of the world ; and that they do not, with Sankara proclaim the absolute identity of the Individual and the Highest Self."

"The Upanishads no doubt teach emphatically that the material world does not owe its existence to any principle independent of the Lord, like the Pradhana of the Sankhyas ; the world is nothing but a manifestation of the Lord's wonderful power and hence is unsubstantial (Asat), if we take the term substance (Sat) in its strict sense. And again everything material (Aчит) is immeasurably inferior in nature to the highest spiritual principle from which it has emanated and which it now hides from the individual soul. But neither unsubstantiality nor inferiority of the kind mentioned, constitutes unreality in the sense in which the Maya of Sankara is unreal. According to the latter, the whole world is nothing but an erroneous appearance as unreal as the snake for which a piece of rope is mistaken by the belated traveller, and disappearing just as the imagined snake does as the light of true knowledge has risen. But this is certainly not the impression left on the mind by a comprehensive review of the Upanishads which dwells on their general scope, and does not confine itself to the undue urging of what may be implied in some detached passages &c."

Says Professor Max Mullar in his *Life of Ramakrishna Parāma Hamsa* : "It is difficult to say which of the two schools was the more ancient and I am bound to acknowledge after Professor Thibaut's luminous exposition that the Vishistadvaita interpretation is more in keeping with the Sutras of Badarayana."

During the Buddhist and the Jaina Periods it was Saivism that was able to rise above the onslaught of these two creeds and vanquish them. The great Acharyas were born in this period. By the close of the 9th century both Buddhism and Jainism had become inert and dead.

The next few centuries saw the rise of the great teachers

Sri Sankara, Sri Ramanuja, and Sri Madhva charya. Following them close, came the great Suntana Acharyas St. Meikandan<sup>1</sup>, St. Arul Nandi<sup>2</sup>, St. Marai Gnana Sambhanthar and St. Umapati Sivacharya<sup>3</sup>, and modern Saivism may be said to commence from the time in which they flourished.

We will now begin the study of Modern Saivism. Its form of ritualism and philosophy is determined, in the South, by the Agamas or the Tantras, 28 in number, from Kamika to Vathula, called the Dakshina or Right-handed ; and the different temples in Southern India follow the rules prescribed in one of these Agamas or other, though there are still some temples like the one at Chidambaram, where pure Vedic Rituals are followed. This Agama Philosophy has also been greatly developed and systematised in Tamil by a line of teachers beginning with St. Tiru Mular,<sup>4</sup> St. Meikandan, St. Arul Kandhi Siva Chariar, St. Marai Gnana Sambhanthar and St. Umapati Sivacharya. Both in the rituals and in the philosophy, the same mantras and forms and words are used which are derived from the old Vedic Times. For instance, the temple represents the old Yagna Sala symbolising the human body. The Siva Linga,<sup>5</sup> (it was Swami Vivekananda who pointed out that this was no Phallic<sup>6</sup> Symbol and this view

1. The author of Swagnana Bodha ( स्वज्ञान बोधः )

2. Do. of Swagnana Siddhi ( स्वज्ञानसिद्धिः )

3. Do. of Light of grace and Sivaprakasam ( शिव प्रकाशन ) ।

4. Another Tirumantra.

5. The full subject is discussed with all the authorities in Siddhanta Deepika Vols. VII and VIII.

6. "The Swami said that the worship of the Siva-Lingam originated in the famous lingam of the Atharva Veda Samhita sung in praise of the Yupa-stambha, the sacrificial post. In that hymn a description is found of the Stambha which is without beginning or end, and it is shown that the said Stambha is put in the place of the eternal Brahman. As, afterwards, the sacrificial fire, its smoke, ashes and flames, the Soma plant and the ox that used to carry on its back, the wood for the Vedic sacrifice gave place to Siva's body, his yellow matted-hair, his blue throat, and the bull, the Yupa-stambha gave place to the Siva Lingam and was raised to the high Devahood of Sri Sankara. In the Atharva Veda Samhita, the sacrificial cows are also praised with the attributes of the Brahman. In the Linga Purana, the same hymn is expanded in the shape of stories meant to establish the glory of the great Stambha and the superiority of Mahadeva." Later on he says, "the explanation of the Siva Linga, as a Phallic emblem began in India in her most *thoughtless and degraded times*."

was reiterated by Dr. Ananda Kumaraswami in his paper read before the Historical Congress of Oriental Religions in which he showed that it was the least anthropomorphic of symbols, which takes the place of Rudra Pasupati and its form is that of the Pranava<sup>1</sup> and there is the Balipectha at the entrance to the temple, with the Yupastambha and the Pasu or animal offered in sacrifice, in the form of the Bull. Every Brahmotsava still commences with a sacrifice, (the blood-sacrifice is altogether given up in the South Indian Temples) and the Pasu, in effigy in cloth, is tied up to the Yupastambha and after the Utsava, is taken down. The position of the Bull or Pasu will be found to be on the other side (God side) of the Balipectha and the Stambha, and it is not called Pasu but Nandi (Blissful) god. Because, according to the doctrines of Saivism, the Jiva or soul, once it has become freed is no more called Jiva but Siva or Brahman. What had to be offered in sacrifice, was not an animal but the Jiva ; the soul had to offer his Jivatvam, his animal part, his individuality or Ahankara or Avidya or Ignorance ; and the Naivedhyam नैवेद्य in all temples is now interpreted as this Pasutvam (animal part). As soon as he enters the temple, the pilgrim is asked to prostrate himself in front of the Yupastambha. This is his offer of his self as sacrifice ; and self-sacrifice is thus the centre of Hindu and Saivite Philosophy, on which salvation depends. This is the Arpana or Sivarpana referred to in Verse 57, Chap. 18 of the Gita.

The philosophy also retains the old language for its technical terms. Whereas the newer systems have such technical terms as Chit, Achit, Ishwara, Jagat, Jiva together with Para, the Saiva-Siddhanta technical terms to denote that these Padarthas or categories are Pati (God), Pasu (soul) and Pasa (bondage). Pasa is the rope with which the Pasu is tied to the sacrificial stake and this is the word mostly used in the Upanishads to describe also Man's bondage "Pasa dahatih Panditah".

The Pati, is accordingly described in the text-books as follows :—

This Pati is Param, neither Rupa, nor Arupa, Nirguna, without mark, Nirmala, Eka, Eternal, Chit of Chit, Achala,

<sup>1</sup> "The whole Linga is the Omkara filled by Nada and Bindu. The Base is Akara. The Kanta is Makara, and the round form Ukara." Tirumantra.



Infinite, Ananda, and Unapproachable, the Goal, the smallest of the small, and Greatest of the great, Tat, and Siva (Sivaprakasa, I.).

We have only to notice that the God postulated by Saiva Siddhanta is not Saguna, but Nirguna,\* Siva is Nirguna and Personal. which as we have pointed out above means only above the three gunas, Satva, Rajas and Tamas, i. e. above Prakriti i. e. non-material or Chit, we have condemned ever so often the translation of the words Nirguna and Saguna into Impersonal and Personal which throw difficulties in the way of the Christian reader, to make an idea of the Highest Conception of the Supreme. Personal is explained to mean 'Pure Being', the absolute, by Emerson and Lotze and other Christian writers and would correspond to our 'Sat.' It is evident therefore, that God can be both Nirguna and Personal.

God has neither any form nor is formless as air, all these ideas being derived from matter, but He can assume any form suitable for the conception of his Bhakta and these forms are not material forms, but as the text says, "His Form is produced out of Divine Grace or Love." God is therefore not to be called Saguna, simply because He is spoken of as Uma-sahaya, Nilakantha, Sambhu, Umapatayeh, Ambika-Patayeh and as the Lord of Kailas, Siva, Hara, and Rudra.

God is neither he, nor she nor it, but He can be thought of in all these forms, as male, female and neuter; and all specific names of Siva are declinable in all the three genders, without change of meaning thus; Siva, Sivah and Sivam; † Sambhu, Sambuvi and Sambhavam; Isa, Isah and Isanam &c.

Siva is not one of the Trinity. The Pati or Siva of the Saiva Religion is not one of the Trimurties, Brahma, Vishnu and Rudra and scores of texts could be quoted from the popular Tamil Hymns conveying the same idea as in the hymn of the Mahimna Stotra quoted above, God is 'Sivam, Advaitam, Santam and Chaturtham.'

\* These three gunas stand for the three states Jagrat, Swapna and Sushupti, and Nirguna therefore means Turiya or Chaturtha "Jagrata is Satva. Rajas is Swapna. Tamas is Sushupti. Nirguna is therefore Turiya." Tirumantra.

† This noun form occurs rarely in Sanskrit, but in Tamil, it is very commonly used as synonymous with the masculine form 'Siva'.

As Siva is Nirguna and Turiya or the Supreme absolute Brahman, it follows that God cannot be born as a man or woman and that Siva had no avatars or births is generally known. This is the greatest distinction between the ancient Hindu Philosophy and that of the Saiva School, making the latter a purely transcendental Religion, free from all anthropomorphic conceptions. It was the late Mr. T. Subba Rao who in his "Notes on the Bhagavat Gita" entered a vigorous protest against the conception of the Supreme Brahman having human Avatars, and we regret that in all the mass of current writings, no other writer has thought fit to bring this view to prominence. But this absolute nature of Siva, does not prevent Him from being personal at the same time and appearing as Guru and Saviour, in the form of man, out of great Love, and feeling for the sins and sorrows of mankind, and in His loving care to help them to get rid of their bondages. And this is exactly the reason, as shown in Sutra I of Siva-gnanabodham, why God creates the Universe, and resolves it, leaving the human souls free to partake of the fruit of the Tree of Knowledge of Good and Evil (good and bad karma.)

The necessity for human effort is postulated, but without God's appearance as the Divine Guru, in human form, and without His Divine Grace, the final salvation is not possible. Man can but try and get rid of the cataract covering his eye, but that he should see the light of the Sun (Siva Surya) is independent of his effort ; and without the hope of reaching this Light of Sivanubhuti, a man can have but poor inducement to get rid of his cataract undergoing all the trouble and expense (tapas &c.), if the Doctor were to forbid him to see the Light after he has regained his eyesight ; and darkness cannot vanish unless Light enters.

The doctrines of Grace and Love are the distinguishing features of Saivism, and God is accordingly defined by St. Tirumular in the following terms.

"The ignorant think that Love and Siva are different ;

2 To those who would deny this Sivanubhuti, Swami Vivekananda would reply by saying 'He jests at scars that never felt a wound.'

God is Love none know that Love and Siva are the same.  
When every one knows that Love and Siva  
are the same, they will rest in Siva and Love." Tirumantra.

As God ensouls the Universe of Nature and of Man, Siva  
God's immanency. is called the Ashtamurti, the Lord, of the  
eight forms and He gets different names as  
He dwells in earth, water, air, fire, akas, the sun and the  
moon and Atma.

The famous passage in the 7th Brahmana of the 3rd Chap-  
ter in the Brihadaranya Upanishad gives more forms than  
these as the *Sarira* of the Brahman, but in the Agamas and  
the Puranas, these are reduced to eight.

As God is so immanent in the Chetana and Achetana  
God's transcendence Prapanchya, as the soul of all, He is identi-  
fied with the Universe as the All, and yet His  
transcendency is also brought out by such statements as  
'Antas,' 'Antara' 'Anyata' 'Neti, 'Neti,' 'They are in me, not I  
in them.' 'Thou art not aught in the Universe, naught is  
there save Thou.'

Siva is Sat Chit Ananda, Somaskandā (Sa-Uma\*-skanda);  
God is Sat Chit Ananda. being Light and Love. As the absolute,  
and pure Being, God is unknowable; as  
Light and Love He links himself to Man;  
and it is possible for Man to approach Him through Love

This Light and Love is therefore called His Sakti,  
God's Sakti is Light and Love. and is the Mother of the Universe (Buvana-  
sya Mataran.) as Siva is the father  
(Buvanasya Pitaram.)

St. Arul Nandi accordingly describes Her as follows.

"She, who is Isa's Kripasakti, (Love and Grace) Ichcha Sakti,  
This Light and Love is the Mother. Kriya Sakti, Gnana Sakti, who is the cause  
of all creation, sustentation and destruction,  
who is Rupa and Arupa and neither, who  
is the consort of Isa in these forms, who is all this world and  
all this wealth, who begets the whole world and sustains them;  
the Gracious Feet of this *our Mother*, who imparts blissful  
immortality to souls, and removes their bondages of birth and  
who remains seated with *our Father* in the hearts of the  
Freed, let me lift up my head."

\* Uma literally means Light or Wisdom.

This Chit Sakti (Uma, Durga<sup>1</sup>), which is Nirguna, is sharply distinguished from Maya (Saguna), also a Sakti of the Lord ; and in as much as God is in a sense indented with His creation, as the Upadana Karan<sup>2</sup> of the Universe, inasmuch as it is His Light that lightens all this world, our Mother is also identified with Maya as Mahamaya.

This Maya is matter, the 'object' of western philosophy and comprises within herself Tanu (bodies), Karana (senses internal) Bhuvana (the worlds) and Bhog and is defined as follows :—

"Indestructible, formless, the One without a second, the Seed of all the worlds, Achit, all-pervasive, a Sakti of the Perfect One, the Cause of the soul's body and the senses and of the worlds, one of the three Malas (impurities), the cause also of delusion, is Maya."

This Maya or Prakriti, or Pradhana of most Indian Schools, comprises the 24 tatvas from the earth to the Buddhi or 25 including the Mula Prakriti ; but the Saiva School<sup>3</sup> postulates 11 more tatvas besides these 25 ; which are Kala (Time), Niyati (order), Kata, Vidya, Ragam or Ichcha, Asuddha Maya, Suddha Vidya, Sadakkiam, Ishwaram, Bindu or Sakti and Nada or Siva (Suddha Maya.)

This Suddha Maya is the Kundila or the Kundalini Sakti of the Yogis, of which the Mulaprakriti, called also the Kundalini, is the grossest form. These higher Tatvas, and their powers can be perceived and realised by the highest Siva-Raja-Yogis alone and they are so subtle as to be mistaken for the Light of the Mother Herself, as they reflect Her Light most perfectly.

1 Literally deliverer from evil, (Mahisasura) Mahishasura Mardini. (Mahisha, meaning buffalo, is a symbol of Ignorance).

2 The words Upadana and Parinama do not occur in the Upanishads, though 'Parinama' is the text in Badarayana's Sutra (I. 4. 27) and Srikanta Sivacharya in his Lhashya distinguishes it from the ordinary conception of Parinama calling it 'Apurva Parinama.'

3 See for a full discussion of the 36 tatvas, Sri Kasivasi Senthinathier's Saiva Siddhanta Tatva Prakasa, Catechism, published in the Siddhanta Deepika, Vol. III. p. 205 et seq.

This Maya is again to be distinguished from *Anava* Mala (the technical term in the Agamas for Ahankara, or Avidya or Agnana or ignorance) and this distinction is pointed out in the following verses by St. Arul Nāṇḍi.

The "Anava Mala, with its many Saktis, is the One, which pervades through the numberless Jivas, as the dirt in copper ; it stands on the way of Gnana and Kriya. It is ever the source of ignorance."

According to the Purvapakshin, Maya is the cloud that intercepts the light of the Sun (Siva). But the Siddhantin answers "You cannot speak of the sun being hid by the clouds, unless there is a seer. The cloud obstructs the seer's vision. This sun is Siva. The cloud or cataract in the eye is the Anava Mala ; the seer or the eye, as the case may be, is the Jiva or Atma or soul. When the soul is shrouded by Anava Mala, without action will and intelligence, it is its night, the Kevala state. When God, out of His great love, sets him in evolution, producing the body and the worlds out of *Maya*, for his enjoyment and experience, whereby his Kriya Sakti &c. are roused, this is called its Sakalya condition. Anava Mala is night and darkness, and Maya acts as the lamp-light in darkness. But when the sun rises, all darkness and the night vanishes, and there is no need of any lamp, however powerful, and the soul is fully merged in that Supreme Splendour, that "Light of Truth, that entering the body and soul, has scourged all faults and driven away the false darkness." This is the soul's Suddha or Nirvana condition.

We will now glance at the nature of the Jivatma or the soul itself, as this is essential to the understanding of *Advaita* itself.

The Sankhyas, the Yogins, and the Vedantins admit that the Purusha, Atma, or the soul, is other than Prakriti and above Buddhi and the 24 Tatvas. There is confusion in trying to establish its relation to God. The soul is neither a reflection, nor a particle, nor a spark of the Partless and Changeless Brahman, nor is one with Him. God is *other* than the soul. Even where the Sutrakara postulates Parinama, he does it only in reference to Maya, but he postulates the difference of

Maya distinguished from Avidya.

Avidya or Anava Mala defined.

Distinction.

Kevala, Sakalya and Suddha or Nirvana condition of the Soul.

The Soul distinguished from Sat and Asat.

the human Soul and the Supreme Soul ; There is no harm if we regard Maya as One with the Brahman, as His inseparable Sakti, but then all religion and morality is sure to die, when we regard the soul the same as God.\* There will be no way to account for the presence of evil or ignorance in the world, and even when we try to whittle it away as an illusion, delusion or myth, the presence of this delusion has itself to be accounted for. Delusion is a conscious experience, and the question which is under delusion will arise. If the soul other than God, and other than Maya, is in bondage, then the necessity for the creation of the world becomes intelligible. We therefore postulate three Padarthas, three planes of existence, or three centres viz., -- the plane of matter, the plane of the souls and the plane of God. In the language of Euclid, God is the point which hath no parts nor magnitude : that which is everywhere, in and out, above and below ; the soul is the centre of the circle, and the circumference is the Maya that bounds. When this centre can rise up to the Point, then is it that its Nirvana is possible.

But what are we to do with the Mahavakya texts 'That Thou art', 'I become that', 'I am that' &c ?  
 Mahavakya Texts.

It will be noted that these texts are not discussed by the Sutrakara Badarayana in the first Adhyaya relating to Pramana or Proof of the nature of the Padarthas, where he distinctly postulates the difference, but they have been dealt with in the chapter on *Sadhana* relating to the means of salvation. The Teacher enjoins upon the pupil to practise the Sadhana, telling him that 'He is God' (Tatvamasi) ; and the pupil accordingly practises 'Soham' 'Sivoham bhavana,' by repeating the mantra 'Aham Brahmasmi' : when one repeats 'Aham Brahmasmi', there is consciousness, and consciousness of duality, of the two Padarthas, Aham and Brahma. This is Dwaitam. When by the practice of Sivoham, the conscious-

\* This is pointed out by a Christian writer in the following words :—

"But why do we shrink from Pantheism ? Not from the dread of losing the physical universe in God, but from the dread of losing our own self in God. Pantheism only becomes deadly to vigorous religion and morality when it makes the man's soul or the man's self, a portion of God. Theism claims that the human soul is a free cause, a separate island of individual will, in the midst of the great ocean of the Divine Will." ("God and the Soul" by Rev. Armstrong.)

ness can disappear, then the soul can become One with God. Now, the question arises how this oneness can be reached, how can the two become one. This becomes possible on account of the peculiar nature of the soul, and its relation to God.

This nature of the Soul consists in its becoming one with whatever it is united, losing its own individuality, and in its not being able to exist independently. It can only be united to the world or to God. It can reach God only when it leaves the world. It cannot serve God and Mammon at the same time. It is the caterpillar of the Upanishads, which leaves one leaf-stalk to catch another. And when it is united to one thing or the other, like the mimicking caterpillar again, it is indistinguishable from one leaf or the other. It is the shadow of the one (Maya) or the light of the other (God) that completely hides its (Soul's) individuality. So when in union with matter, (with the body, for example) it is so lost (in the nerve centres and so on), that the Scientific Agnostic fails to discover the soul, by the closest analysis. In union with God, the Pure Idealist finds no soul there. The soul identifies itself absolutely with the body or God, as the case may be and its individuality or identity disappears, but not its personality or being (Sat).

This law of the Human mind called the Law of Garuradhyana, is stated in the terms that *we become like whatever we are associated with*, and may be called the Law of association or identity and Professor Henry Drummons calls it the Laws of Reflection and Assimilation, and likens man to a mirror or crystal. *"All men are mirrors."* That is the first law on which this formula (of sanctification or corruption) is based. One of the aptest description of a human being is that he is a mirror

And we will find that this is exactly the simile used by the Upanishads and the Siddhanta writers and the following extracts contain the illustration and the formula of sanctification.

*"As a metal disc (mirror) tarnished by dirt shines bright again after it has been cleansed, so is the sanctified person satisfied and freed from grief after he has seen the real nature of himself."* "And when after realising the real nature of

Man is a mirror or crystal.

The formula of Sanctification

himself, he sees as by a lamp, the real nature of the Brahman, then, having known the unborn eternal God who transcends all Tatvas, he is freed from all bondage" (Sveta. Up. ii. 14, 15.)

"From meditating (abhidhyanat) on Him, from joining the mind to Him, (yojanat) from becoming one with him (tatvabhavat), there is further cessation of all Maya in the end." (Svetas. Up. i, 10).

The formula stated in plain terms would read 'I see God, I reflect on God, I become Godlike, I am God.'

The crystal or diamond unlike the Sun's Light which it reflects, though pure, in its inner core, has got the defect of being covered by dirt, mala (Anava). When this is removed by means of some other dirt, it is luminous (Chit) again but not in the sense in which the sun is self-luminous (Para-Chit) ; and either in darkness or in the full blaze of the Sun, the identity of the mirror cannot be perceived.

We now come to the definition of Advaita. And we may say at once, that all writers on Saiva Siddhanta Advaita defined. describe their system as 'Advaita' pure and simple, though people, who fail to note its special features, may call it Vishistadvaita. Advaita is defined by St. Meikandan as meaning '*Anyā nāsti*' or '*Ananya*',<sup>1</sup> inseparable ; and his disciple calls the relation 'as neither one nor two.' Advaita literally meaning not two, simply denies the separability or duality of God and soul on the one hand and of matter on the other, but does not postulate Oneness, by denying the existence of one or another Padartha or by postulating their mutual convertibility as in causation &c. Mind (the unextended) is not matter (the extended) ; yet they are ever inseparable and are commonly spoken of as one ; how the unextended is present in the extended is the puzzle and the contradiction, as stated by Doctor Alexander Bain. And the illustration of the mind and the body, like that of the vowels and the consonants<sup>1</sup> is used to denote the Advaita relation of God to

1. M. N. Dvivedi in his 'monism or advaitism, also points out that advaita does not mean Eka or Abhinna or Abheda but Ananya and that this is the view of the Sutrakara.

2. Vide Srikanta's Bhashya on the Vedanta Sutras (II. i. & 22).

3. Dr. Bain complains that there is not even an analogy to illustrate this unique union of mind and body, but the Saiva Siddhantis have this analogy of vowels and consonants to illustrate this union from the evrey beginning,



the Universe of nature and man. God is the Soul, whose body (Sarira) is the Universe of nature and man, as has been forcibly put in the Brihadaranyaka Upanishad texts referred to above.

'He who dwells in the Universe, who is other than the Universe, whom the Universe does not know, whose Sarira (body) the Universe is, who rules the Universe within, He is thy Atma, the puller within, the immortal.'

And the analogy of the vowels and the consonants, explains this relation fully. In Tamil Grammar, the words used to denote vowels and consonants are the same as the words meaning mind and body. And we find the following text in the Aitareya Upanishad (II. iv. 1).

"Its consonants form its body ; its vowels the soul (Atma)."

The vowels are those that can be pronounced by themselves but the consonants cannot be pronounced without the aid of the vowel. The consonant cannot be brought into being unless the vowels supports it ; and in union the two are inseparable ; and *One* is the word used in the oldest Tamil Grammar to denote the union of the two. A vowel has one matra, a consonant (pure) half a matra ; and yet a vowel with a consonant has only one matra, instead of  $1\frac{1}{2}$  matra. But the vowel is not the consonant nor the consonant the vowel. Similarly God is not one with the soul and the Universe, and yet without God, the Universe is nowhere.

'Thou art not aught in the Universe, yet naught is there, save Thou' is the Tamil Sruti. He is not one with, nor different from the Universe, and this relation is called 'Ananya', 'Advaita.' The Sutrakara brings out the nature of this relation which is neither one nor different (in II. i. 15 & 22). The Saiva Advaita Siddhanta accordingly postulates that God is neither Abhedha with the world, nor *Veda*, nor *Veda-Veda*, as these terms are ordinarily understood, and yet He is one with the world, and different from the world, and *Vedaveda* (Sivagnanabodham Sutra 2. Sivagnanasidhiar II. I.) And St. Meikandan declares accordingly "You can indeed say God is One, without a Second, in the same way as you say that without the vowel 'A', no other letters exist." This is a view of Advaitam or Monism, which is not ordinarily met with, and which must appeal to the hearts and the intellects of the

people of every nation, and of every religion, and I commend this to your earnest consideration.

I will just glance at the practical aspect of the Saiva Religion. It holds out four paths or Margas for the spiritual aspirant, called Chariya, Kriya, Yoga and Gnana, otherwise called Dasya Marga, Sat putra marga and San-marga. When you want to approach God, you can approach Him as your Lord and Master, you can approach Him as your Father, as your Friend, or as your Beloved. The last is no Marga at all, as in that stage the Oneness is reached fully and finally. There is rebirth, while one is in the first three paths. And these paths are so adjusted, in an ascending scale, as to suit the intellectual, the moral and the spiritual development of the aspirant, be he ever so high or low in spirituality. None is opposed to any other. It will be noticed that this system differs from the so-called Karma-marga, Bhakti-marga, Yoga-marga, and Gnana-marga, and the latter is no logical system at all. For it may easily be perceived that when one approaches his Maker, he must know Him as such (Gnana) and must love him as such (Bhakti) and must adjust his conduct accordingly (Karma). In each condition therefore, Karma, Bhakti and Gnana are all equally essential, and from the Dasya to the San-marga, this Karma, Bhakti and Gnana is progressive. There is no opposition, there is no parting away with one to follow another. So the practical Religion offered by Saivism is meant for all alike.

Saiva Siddhanta, as representing the old Hinduism and with its chief scriptures the Svetasvetara Upanishad and the Geeta, claims to be an eclectic philosophy and an universal Religion ; and the various points I have brought out above will show how it brings itself into agreement with every shade of opinion and Religion and Philosophy. It describes Philosophy accordingly by such terms as 'Sara', 'Samarasya', 'Siddhanta' meaning the 'essence of all', 'the Truth'. And we invite the kind attention of every religionist assembled here to the definition of an Universal Religion given by St. Arul Nandi several centuries ago.

"Religions, postulates and text books are various and conflict with one another. It is asked which is the true reli-

gion, and which the true postulate and which the true book ? *'That is True Religion which not possessing the fault of calling this false and this true, and not conflicting with them, comprises reasonably everything within its fold.'* Hence the religion of the Vedas and the Agamas is true religion.

And we will conclude with culling the opinions of few European Students of Saiva Siddhanta.

Rev. G. U. Pope remarks. "It is the choicest product of the Dravidian intellect. The Saiva Siddhanta is the most elaborate, influential and undoubt'edly the most instrinsically valuable of all the religions of India."

Rev. F. Goodwill has the following remark "Those who have studied the system unanimously agree that this eulogy is not a whit too enthusiastic or free-worded. That the system is *eclectic* is at once apparent."

Rev. W. Goudie writes in the Christian College Magazine (xx 9.) as follows :—

"There is no school of thought and no system of faith or worship that comes to us with anything like the claims of the Saiva Siddhanta."

"This system possesses the merits of great antiquity. In the Religious world the Saiva system is heir to all that is most ancient in Southern India ; it is the Religion of the Tamil people by the side of which every other form is of comparatively foreign origin."

"In the largeness of its following, as well as in regard to the authority of some of its elements, the Saiva Siddhanta is, beyond any other form, the religion of the Tamil people and ought to be studied by all Tamil Missionaries."

"We have however left the greatest distinction of this system till last. As a system of religious thought, as an expression of faith and life, the Saiva Siddhanta is by far the best that South India possesses...and represents the high-water-mark of Indian thought and Indian life, &c.

Its Ethical Basis. Saivism is based on the highest morality and has the Ahimsa (non-killing) doctrine as its chief pillar.

# SHAKTAISM.

BY

PUNDIT GNANENDRA NATH TANTRARATNA.

(Translated from Bengali into English.)

**C**ONTINUALLY oppressed, as he is, in the world, with the three kinds of pain—*adhyatmic*, *ādhibhoutic* and *ādhidaihic*\*—man naturally wants to get rid of them and to be happy. With that end in view he takes up some kind of devotional exercises under the guidance of his *guru* (religious preceptor), and then by degrees gets along the path of *mukti* (salvation) in accordance with the merits of his own *karma* (action). This salvation is of four sorts (*vide* the precept of Brahma to Sanat Kumar as quoted by Hemādri in the “Dharma Shastra.”) “Mention is made in the Shastras of four kinds of salvation. *Sālokya*, *Sāmiṇya*, *Sājuṇya* and *Sarsti*. *Sālokya mukti* consists in the attainment of the *Surja* or some other desired *Loka* (Heaven or the abode of the blessed). To enjoy the privilege of residing in the presence of the Deity is called *Sāmiṇya mukti*. To exist in the divine form of the Deity is said to be *Sājuṇya mukti* and to be one with *Brahma* at the end of a kalpa (cycle) is *Sarsti mukti*. O son, after these four kinds of salvation, comes the *Nirvāṇa mukti*, in which the human soul is finally absorbed in the *Brahman* and is no more subject to birth and death.”

Man attains to the four sorts of salvation as he becomes entitled to each of them through the different modes of worship of the different deities or objects of worship. With the lapse of time, as the enjoyment of the fruits of his virtuous actions is completed in the above stages of salvation, man again takes birth in this world and has to undergo and suffer the three concomitant sorts of worldly

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\* *Adhyatmic* pain arises from the body or the mind, such as hunger or sorrow. *Adhibhoutic* pain is caused by living animals—as tigers, dacoits and other vicious beings. *Adhidaihic* pain arises from the natural forces such as storms, earthquakes, etc.

pain. But by the extinction of *Avidyā*, there arises in man the knowledge of the Self, whereby he ceases to be subject to births and deaths and remains in his own *Swarupa* real state). From that state he never falls, but enjoys unlimited joy and his sorrows and pain become extinct for ever. This *Nirvāna Mukti* can truly and properly be called *Moksha*—emancipation; the other four are mere transitory states of enjoyment. The mighty seers have written the different kinds of *Darsana Shastras* (philosophical treatises) just to indicate the ways and means to attain to this *Nirvāna State*. Apparently contradictory as these *Darsana Shastras* seem to be, almost all of them unanimously admit that by the knowledge of the Self, emancipation is attained.

Of these the *Vaisheshika*, the *Naya*, the *Mimamsha*, the *Sāṅkhya*, the *Pātanjal*, and the *Vedānta* are the six well-known systems of philosophy. According to the *Vaisheshika* philosophy, the Soul or the animating power presides over the body and all the organs of sense. There are two kinds of soul—the *Jivātmā*, and the *Paramātmā*. The word *Jivātmā* denotes all *Jiva* (animated beings) and only the one *Parameshwara* is the Supreme Soul. Emancipation which is the same as the total extinction of sorrow or pain is gained by Self-realization, that is, the knowledge of Truth or the Self. Total extinction of sorrow or pain implies that sorrow or pain having been once extinct, can no more give rise to any trouble.

*Maharshi Goutama*, the author of the *Naya* Philosophy, also admits the existence of God, as a Being possessed of uncommon power, over and above the *Jivatma*. According to him diversity of body constitutes diversity of the *Jivatma*. He also holds that emancipation is gained by a knowledge of the Self. No rebirth takes place after one acquires the knowledge that the Soul is quite different from the body. In this way one becomes free or *Mukta* by the total extinction of sorrow and pain.

The *Mimamsha* Philosophy while admitting that there is a supreme plane of existence does not at the same time admit the existence of God. According to this system God has no material form but is of the form of the *Mantras* (mystic formulæ). A higher and higher loka is in this path of *Mantras*, attained through Sastric worship etc., till the final stage or the highest goal is reached. This is the aim and end of the *Mimāṃsakas*.

*Maharshi Kapila* has said in the *Sankhya Darsana* that all created beings are troubled by *Adhyatmic*, *Adhibhoutic* and *Adhidaibic* sorrows and pain. It is the duty of every person desirous of being happy to try to put an end to these three sorts of pain. For this, it is not necessary to worship and offer prayers to a Being, separate from the Jivatma, considered to be Omnipotent and Higher than the highest. Moreover where is the proof of the existence of such a being as God? His opinion is that a vitiated knowledge of *Prakriti* and *Purusha* is the cause of those sorrows and pain. When *Tattavijnana* is realized, the three sorts of sorrow and pain aforesaid become extinct. There is one *Purusha* presiding over everything. There are two sorts of body in all beings—*Sthula*—the gross and *Sukshma*—the fine (astral). This visible gross body is the transformation of the five gross and the five fine elements. The Astral body (*Sukshma sharira*) is the combination of the mind, the intelligence, egoism, the five organs of action, the five organs of knowledge (perception) and the five *tannātrās* (subtle elements—arch-types of things) i.e.—all the eighteen *Tattvas* (principles). From the *Prakriti* is directly created Intelligence and thence proceed all other *tattvas* including the five gross elements in their consecutive order. The *Mool Prakriti* is the state of equilibrium of the three *gunas*—*Sattva*, *Rajas* and *Tamas*. This *Prakriti* is gross or material and inactive yet independent i.e., capable of creating this world without the assistance of the *Purusha*. The *Purusha* is consciousness itself, devoid of pleasure, pain and action. As the image of a tree is reflected on a sheet of water adjacent to it, so by the adjacency of *Buddhi* (Intelligence or knowledge), pleasure and pain that are in it, are reflected as it were on the *Purusha*. In this way the animation or consciousness of *Purusha* is reflected on *Buddhi* or *Prakriti*. In fact the action of *Prakriti* is dependent on *Purusha* and *Purusha* as *Jiva* (human being) thinking of pleasure and pain, that really belong to *Prakriti*, craves for emancipation. This is established by true knowledge of the *Tattva*, that *Purusha* is different from *Prakriti*.

The principles of the *Sankhya* and the *Pātanjal* philosophy are identical. In *Sāṅkhya Darsana* the existence of God is not expressly admitted. Patanjali Rishi on the other hand admits the existence of an independent, infinite and unlimited Spectator, (साक्षी) separate from the *Prakriti*. At His divine will, He appears before His devotee in a visible

form and fulfils his cherished desire. It also holds that emancipation is attained by the knowledge that *Purusa* is separate from *Prakriti*.

According to these philosophers, the extinction of sorrow and pain is itself happiness. They admit that there is no state of happiness other than the extinction of sorrow and pain. A man weighed down with a heavy burden feels happy when he takes it down, and so there can be no doubt that extinction of sorrow and pain is happiness.

Many, however, do not at all desire to attain happiness which consists only of such extinction of sorrow and pain. The happiness felt by the man of burden, when the burden is removed from his shoulder, is not true and real joy or happiness. It is merely a feeling of relief from pain for the time being. Inanimate objects have no perception of pain. If it be argued that want of pain is happiness, then there is happiness in inanimate things. What distinction then, is there between such a liberated human being and an inanimate object? In reply to this, it may be said, that matter, being inanimate, cannot be said ever to exist in a state of pleasure consisting of total absence of pain, in the same way as an emancipated human being, possessed of animation does. On the other hand, we find that the enjoyment of delicious food and the sight of a beautiful thing, the contact of something pleasant to the touch, the hearing of sweet songs and the smelling of a sweet odour beget distinct sensations of pleasure. Surely this is not the effect of extinction of any pain. Pleasure is derived in a great or small degree according to the difference in the capacity of a thing in producing pleasure and it also appears that the same music which was pleasing a few minutes before, becomes a source of disgust by continuous listening. Consequently all these are transitory and fragmentary joys. That state in which joy has attained its unlimited and highest stage is to be really respected and envied and the attainment of that perfect joyous state is *Nirvana Mukti*.

According to the *Vedanta Darsana*, commented upon by the venerable Sankaracharya, this perfect joyous state of the soul (*Atma*) can be attained to. It holds that there is no difference between the Supreme Soul and the *Jivātmā* (soul in created beings). Every thing is false except that Supreme soul or the *Brahman* and the attainment of the knowledge of the *Brahman* is *Nirvana mukti*.

The *Brahman* is *sat*, that is ever-existing, and Truth itself. He is *chit* (consciousness) that is, Knowledge itself. He is without a second. He is *Paramānanda* perfect Joy or Bliss. He is without any form, and attribute, that is, in the *Brahman* there is no relative knowledge, happiness or any other (dualistic) attribute. He is Himself absolute Knowledge and Joy.

*Paramānanda* (supreme joy) is attainable through that which is the object of supreme love. This object of supreme love is the *Atman* (soul), therefore the *Atman* is *Brahman*. There is no essential difference between the *jivātmā* and the supreme Soul. The Soul and Self-knowledge are covered by *avidya*, (nescience or ignorance), so this universe, you, I and all others appear to be different, but with the dawn of true knowledge ( *Tattajñana* ) ignorance is dispelled and the knowledge of the Self drives away all illusions *i.e.* the human soul attains *Nirvana Mukti*, the state of supreme Joy.

Even if *Nirvana Mukti* is attainable through the knowledge of the *Brahman*, how is it possible for every man to conceive of the *Nirākāra* (bearing no form or image) and *Nirguna* (having no attributes). After one engages in the exercise of devotion, as prescribed in the Shastras, like the rising steps of a staircase, his gradual attainment of knowledge makes the fulfilment of his desired object possible. For this reason, according to the capacity and religious persuasion of different persons, the worship of the various deities is prescribed in the Shastras, of which the principal ones are five, viz., Surjya, (the Sun) Ganesh, Vishnu, Siva, and Sakti. In the *Bhairab-jamal* it is said—“In the beginning of creation, to afford facilities for the meditation (*Dhyana*) of His worshippers, the one *Nirākāra* (formless) *Brahman* assumed five forms viz. ; the Sun, Ganesh, Vishnu, Siva and Sakti. These five Deities are described in the *Srutis* as the different forms of the *Brahman*.”

The *Saktas* (worshippers of Sakti) hope to get *Nirvana Mukti* by the prayer and worship of Sakti. In *Bhairab-jamal*, after the description of the prayer and worship of the five Deities, it has been said “Of the five Deities, the eternal *Bhagabati*—who represents the *Brahman*—is the principal, one because that Goddess alone grants *Nirvana Mukti* to all worshippers.”

It is said that Sreemat Sankaracharyya, an incarnation of



Siva and the Guru (author) of the Vedanta, did not in the beginning recognize and worship *Sakti*. To impart some instruction to him, one Summer morning, the Goddess secretly stole away his strength, at the Ghat of Manikarnika in Benares. In fact Sankaracharyya remained motionless like a dead body on the bank of the Ganges. Soon after this it was mid day ; Sankara's throat and tongue dried up under the burning summer's sun, and he became restless from unbearable thirst. He had however no power to request any body to supply him with a drink of water. Consequently he was obliged to suffer in silence from an ever-increasing thirst, though lying on the bank of the holy river Ganges. Such was his plight when, Bhagabati was much moved and assumed the form of a female and presented herself at the Manikarnika Ghat with a jar in her hand as if to carry water. At Her will Sankaracharyya regained his power of speech ; and on seeing her, he addressed her thus ; "Mother, bring me some water". The Goddess in the female form replied "I see you are a young man, the Ganges is close by ; if you wish you can easily quench your thirst by drinking water from it." Sankaracharyya said "What shall I do, oh, mother ! I have no *sakti* (strength)". The Goddess, as if greatly surprised, said "what is *sakti* (power) ? You do not admit or recognize *sakti* (power)". This assertion kindled knowledge in the Acharyya and understanding all this to be the mysterious planning of *Sakti*, commenced to praise and pray in order to propitiate Her. This *stotra* (stanzas of praise and prayer) is well-known and goes by the name of *Anandalahary*. He recited in the first sloka, "Mother ! it is only when Siva is joined with Sakti, that He becomes all-powerful and is capable of doing the work of creation, preservation and destruction ; otherwise, alone, He cannot move. For this reason Brahma Vishnu, Maheshwara and all others worship Thee. Such being the case, how would a man like myself without any religious merit, be able to bow down and offer praises and prayers to Thee ?" Every *sloka* (stanza) of this *stotra* declares the supremacy of Sakti only. In fact under no circumstance can any work be accomplished without the aid of *sakti*. Reward and punishment are both dependent on *sakti*. The most powerful being appears worthless like lifeless matter without Sakti. Such is the tenour of the *stotra*.

There are many people who, doubting that the worship and contemplation of the *Brahman* is included in or that the attainment of true knowledge, possible through the worship

of *Sakti*, assert that every being is the seat of *Chaitanya* (consciousness) and so one in whom a fraction of the concentrated *chit* (absolute knowledge or consciousness) is pre-eminently manifested—is to be worshipped as a god or in other words one who is free from *Maya* (illusion) or *avidya* (ignorance) is one with the *Brahman*. So say the *Tantras* “While one entangled in bonds is a *Jiva* ; *Sada Siva* is free from them.” This means that the *Jivatma* and the *Paramatma* are not different. As long as the *Atma* is enveloped in *Maya* or *Avidya*, it is termed *Jivatma*. Freed from the bondage of *Maya* it becomes *Sada Siva* or *Paramatma*. Hence what can be attained by the *Shaktas* by the worship of that *avidya*, in order to be free from the three kinds of worldly pain? There is no chance of his attaining *Nirvana-Mukti*, though he may acquire some transitory, physical, world-amazing power through the grace of *Maya*. How can the knowledge of the eternal all-bliss *Brahman* be attained by the worship of the material *Prakriti*? There is greater possibility of gaining the wished-for ends by the worship of the male deity, the abode of *Chaitanya* (life-principle or consciousness) than by the worship of *Prakriti* who appears like *Chaitanya* by her closeness to it. In reply, it should be said here that if there is no *Chaitanya* in *Prakriti*, there is no power of action in *Nirguna Brahman*. Assuming the *Brahman* and *Prakriti* to be separate, the power only of *Prakriti* in the absence of *Chaitanya* would produce no effect and so also by the worship of powerless *Nirgun Brahman*, void of action without *Prakriti*, it would be hardly possible to have any desired result. As without the power of sight, hearing, etc., the existence of the organs becomes useless, so *Chaitanya*, without *Chaitanya Sakti*, would be unsubstantial and incapable of action. In material bodies, like magnets, etc., the power of attracting iron is visible, though there is no *Chaitanya* in them. But when no manifestation of *Shakti* is visible in a being, he is considered dead. You may now judge how far is *Chaitanya* different from *Sakti*.

The *Kubjika Tantra* says “*Brahma* is unable to create without *Brahmani Sakti*, hence without *Sakti*, *Brahma* would be like a dead body, there is no doubt about it. In this way *Vaishnabi Sakti* does the work of preservation ; therefore without her, *Vishnu* would also be like a dead body. *Rudrani (Sakti of Rudra)* accomplishes the work of destruction and without her *Rudra* also would be like a spectre.

Without *Prakriti*, *Brahma*, *Vishnu*, *Maheswara*, etc. would all be inert and unable to do any work."

The difference between the *Brahman* and *Prakriti* is purely the work of imagination. The *Brahman* and *Prakriti* are correlated to each other, that is without *Prakriti* there is no separate existence of the *Brahman* and without the *Brahman* there can be no separate existence of *Prakriti*.

Therefore *Prakriti* is directly and eternally connected with the *Brahman* and the other deities are related to him in an indirect way. And so the *Saktas* (followers of *Sakti*) hope to attain supreme salvation by the worship of *Prakriti*, eternally connected with *Chaitanya*, more easily than by the worship of the other deities, who are connected with *Chaitanya* through the power and agency of *Prakriti* in a secondary way.

Moreover the *Saktas* do not say that *Adyasakti* and the *Brahman* are different. He who is termed the *Brahman* because of His infinite greatness is worshipped by the devotee of the higher order, as *Adyasakti*, because of its creative and other functions. It is from action that the existence of *Sakti* is inferred. It is stated in *Panchadashi* that as fire is known by the act of burning, so the existence of the eternal power in the *Brahman* is evinced by the creation, etc., of the universe. Before action proceeds none can conceive of the existence of *Sakti*. As creation is preceded by the work of *Sakti* viz., that of *gunakshova* (agitation of the *gunas* or the three primary elements which constitute primordial matter), the existence of *Sakti* even at *Mahapralaya* (final destruction) that is, before and after creation, must be admitted. To imagine this *Sakti* to be different from the *Brahman* is to contradict the non-dualistic doctrine of the Vedanta.

The Vedanta says that the *Brahman* is devoid of property or quality, therefore it cannot be said that the *Brahman* possesses *Sakti*. He is all-joy and all-knowledge ; whereas *Adyasakti* (Primitive power) has a very dreadful face with a protruding tongue and a fearful set of teeth ; she has got four hands and is decorated with a garland of human skulls. At such apparent and clear distinction between them on all points ; one may doubt the truth of the assertion that the *Brahman* is *sakti*. What a vast gulf between the One *Brahman*, who is devoid of quality and form, etc, and is out of the reach of words,

and mind, nameless and genderless, and the primitive *Kalika* form which kills demons, sits on the dead and is deeply devoted to *Mahākālavairava* !

In fact, this primitive *Kālikā* form, appeared first of all the Deities having form. For this she is well-known by the name of *Adyā* (First). *Adyasakti* has two (aspects) in as much as she is *Nirgoona* and *Sagoona*. There is in *Niruttar Tantra* that "*Mahāsakti* is both *Nirgoona* and *Sagoona*." In *Jamal* it is said that *Mahāmāyā* has two aspects in as much as she is *Sagoona* and *Nirgoona*. She who is controlling *Maya*, and creating this universe etc., is *sagoona sakti* and she, who is beyond *Maya* is *Nirgoona*. It is stated in *Kulārṇava* that "There are two kinds of meditation—*Sākāra* and *Nirākāra* according as it is *Sthūla* (Gross) or *Sūkṣma* (subtle). At first, gross (material) meditation should be followed to effect concentration of mind and then the contemplation of the fine or subtle should be attempted.

At the beginning of creation, appeared *Mahat-Tatva* (the Principle of the Fundamental Intellect) or *Tama-gūṇa*. This is the *Mahākālavairava* of the *Sāktas*, and *Sakti* as *Adyā Kālikā* penetrating into him, indulged in the play of the reverse order (*i.e.* creation—the reverse of the latent state of *laya* in the *Brahman*), and began the work of creation. The *Tama-gūṇa* appears first at the time of *Guna-Kṣhova* *i. e.* differentiation of the primal principles). In the *Sruti* also, it is said that "*Tamas* existed first."

It is written in *Niruttar Tantra*, "Oh, *Devi*, without knowledge of *Sakti*, *Nirvāṇa Mukti* is not attainable. *Dakṣiṇā Kālikā* who is the very essence of *siddha-Bidyā* (Goddess of perfect knowledge or divine wisdom) is this *Sakti*. Among all the *siddha-Bidyās* this *Kālikā* form represents, in one, the *Prakṛiti* and the *Purusha* eternally correlated to each other.

The *Devi* has said in *Gandharva Tantra* "I am the only One *Parabrahma*. I have, as *Śiva* and *Sakti*, created this world of duality. But all these appear as so many different things to human beings on account of their ignorance."

It is stated in the same *Gandharva Tantra*, that this universe is pervaded with the Primal Divine Wisdom (*Mūla Vidya*) relating to *Śiva* and *Sakti*. *Śiva* and *Sakti* are not separate entities. He who is *Śiva*, is the same as *Sakti*. There is no separate existence of *Śiva* without that of *Sakti* nor of *Sakti* without *Śiva*.

It is mentioned in *Mahābhāgavat* that the *Brahman* who has been firmly established by various proofs in the Vedas, the Tantras, the Smritis and other philosophical treatises is verily the eternal *Sakti Bhagabati*.

The Vedānta affirms that there is no second thing beyond the *Brahman*. Only the *Brahman* is eternal, everything else is transitory. In the *Chāndī*, in *Mārkaṇḍeya Purāṇa*, is said, in reply to the question, "Who is *Mahāmāyā*," that when She appears in any form, for fulfilling the work of God, She is supposed to have taken birth in that form. Virtually She has no origin, She has no end. She is eternal. It is thereby proved that *Sakti* or *Mahāmāyā* is nothing but the *Brahman*. In spite of her being *Nirākārā* or *Nirguṇa* she assumes the form of a goddess to fulfil the desire of the gods and the devotees. Some may argue that when she takes *śākar* (material) form, where does her *Nirākārā* or *Nirguṇa* nature go? But it is idle to raise any objection to the taking of such form by the *One*, whose formless and attributeless nature has not been affected by the creation of this transitory and visible material world and its denizens, out of Her identical self. Nothing is impossible for the *Brahman* or *Sakti* in whom all qualities exist. It is said in *Jaṇal*, in connection with the subject of *Śākārā* and *Nirākārā*, that there are two conditions of *ghee* (clarified butter) solid and liquid; but doubtless in both the states it is one and the same substance.

In a hymn by *Mahākālā* in praise of *Mahākālī*, in *Mahākātsamhitā*, it is written "Oh, Mother! Thou art incomprehensible. Thou art the emblem of infinite power. Thy existence is visible in every being, on account of thy presence everywhere. Thou art beyond the *guṇas* (qualities) beyond duality, and only attainable through Knowledge. Thou art without a second and known as the *Parabrahman*. As the only one sun, reflected in various ponds, appears to be so many different suns, so Thou art One, but seem to appear in numerous forms through delusion. On the whole, Thou art the only One and known as the *Parabrahman*" The goddess *Shakti* has been described as the *Brahman*, in *Gūhyopaniṣad* quoted in *Mahākālā-Samhitā*. Further, three kinds of meditation are prescribed for three different grades of devotees. For the first class of devotee, the meditation of *Nirākara* is prescribed, for the second, that of the *Bīrat* (the grand or universal), and for the third, that of *Sthūla* (the gross). According

to the same, *Nirguna*, *Dhyāna* consists of contemplation of the formless *One*, pure, eternal, birthless, deathless, attributeless, spotless and changeless, beyond time and space, matter and quality, ether and darkness, colour and sound, immaterial, devoid of the three *gunas*, without hands and feet, the Bliss Divine, the Supreme Deity, who pervades every thing, the eternal *witness* of *Buddhi* (intelligence) and the upholder of the universe. The five *Mahābhāgyas* (the fundamental syllables) which are the Mantras of the *Nirguna Dhyāna*, are श्री तत्सत्, बीहमणि, ब्रह्माहमणि and तद्ब्रह्माहमणि.

There are numerous proofs in the various Shastras in support of the fact that the *Sakti* is one with the Brahman. In spite of Her being inactive and *Nirguna* (devoid of quality), it is simply through the existence of *Sakti*, that the work of creation, of preservation, and of destruction, etc., is going on. It has been said before that the existence of *Sakti* is inferred from action. On seeing a fruit fall from the tree to the ground, the great Newton established by inference that in every object there is the force of attraction. We cannot help mentioning here that before the discovery of this theory by Newton, it was known to the Hindus from very ancient times. In *Devi Bhāgbat* its existence and function are indicated by the name of *Adhāra Sakti* (retaining force) and in other Sastras also its puja (worship) is prescribed, when placing the *Asana* (seat) for devotional exercise ; and in the prayer "Hold me always" the existence of the retaining force of the earth is established. Now, this force does not do any work ; actions take place simply by its existence. Magnets have the power of attracting iron and on account of the presence of that power, iron is attracted. Magnets have not to exert themselves to attract iron. In this manner it is only for the existence of this all-powerful Energy that the work of creation proceeds.

*Sakti*, being *Nirākārā* (having no form), can neither be called male nor female. It is written in *Mahakalīstotra* "Mother ! Thou art neither a girl, nor young nor old, neither female nor male nor hermaphrodite. Thou art neither a god, nor a demon nor a human being. Thou art known as the *Parabrahman* without a second." In *Nava Ratneshwar* it is stated that she is neither female nor male, nor neuter, nor material ; yet she is spoken of as female like the feminine gender of the *kalpalatā* (a creeper of paradise which fulfils whatever is desired).

What, then, is the necessity of worshipping her as a female goddess, if she is sexless and why is the worship of her as a female goddess the best? In *Paráprasád Mantra* in *Kulárnava Tantra* it is written—"Oh, Devi! He is to be worshipped in the male or female form, or in the case of higher devotees as the attributeless, formless *Satchidánanda* eternally-existing, all-knowing and all-joy. In selecting your *Avista-devatā* (favourite deity) it is desirable to meditate on that Divine form which evokes devotion and faith in you and evidently appears to be full of great mercy willing to fulfil your cherished desire.

In this world, the hermaphrodites are abhorred by all. And so the meditation of God is to be made in the male or female form. The word *Sakti* is of the feminine gender and for this reason the female form first arises in the mind. Woman is generally more tender-hearted than man and moreover a mother's affection and kindness towards her child is immeasurable. It is a common proverb, "there may be bad sons but never bad mothers." Who would not cherish great *Bhakti* (devotion) towards this mother? Secure in the mother's lap, the child sits serene and quiet, fearless of the most fearful situations. Even in direst tribulation, one feels half relieved if he but takes the name of the mother at every sigh he draws. Verily has the sweet word "*mā*" (mother) been derived, like nectar, out of the churning of the ocean of words. Even the members of the animal kingdom cry out indistinctly mimicking, as it were, the sweet sound "*Mā*" (mother). The torrent of the mother's kindness gushes out in a hundred channels. In a terrible situation where death is imminent at every moment of existence, it is only a mother who can, regardless of personal dangers throw herself to save her dear child. Such tenderness is visible nowhere else, no, not even in a father. Can any human soul doubt that the proud child of the Great Mother—of Infinite Power, whose mere glance creates, preserves and destroys this world—will lose himself in blessed joy in the lap of his Divine Mother—pure and freed from all bondages of illusion through her mercy?

Can any mother ever remain silent and unmoved if only the slightest sound of a sincere cry of "mother, mother" from her child reaches her ears?

"Such a Mother only do we want to worship" says the *Sákta*.

In the *Tantras* there is frequent mention of *krama mukti* (stages of salvation) effected through the different male and female deities. Suffice it to give only a summary of what is written in the *Kailash Tantra*.

"The human being, desirous of final emancipation, enters the path of devotion, first as a *Soura* (worshipper of the sun) and for twelve successive lives, goes to the solar regions and comes back, finally to attain the *Sārsti Mukti* after losing himself in *Brūhma* at the end of a *kalpa*. He is then born again as *Ganapatya* (worshipper of *Ganapati*), in the next *kalpa* and after eight births, attains similarly the *Sūnipyā Mukti*. In the next *kalpa*, he is born again as a *Vaishnava* (worshipper of Vishnu), and after seven births, attains the *Sālokya Mukti*. Similarly in the succeeding *kalpa*, he takes birth as a *Saiva* (worshipper of Siva), and worshipping *Siva* for five births, obtains the *Sājujya Mukti* and for the lifetime of a hundred Brahmas, lives in *Siva*-like form in the *Sivā Loka*. He again takes his birth and in pursuance of his ideas and custom, worships *Sakti* for four lives, after that he takes his rest in *Chit* (Intelligence Pure) and attains the *Kaibalya* or *Nirvanā Mukti* or the Highest Salvation. Of all the worshippers of the five gods, only the devōtee worshipping with the *Sakti mantra* attains *Nirvana Mukti* or Salvation."

Possible as it is, for a being to attain *Kaivalya* or *Nirvana Mukti* through the help of *Sakti-Mantra*, his devotional exercises will be of no avail, like pouring *ghee* on ashes, until on his mind has dawned the idea of *Oneness* and his heart realising this unity of all—is freed from the slightest taint of hatred towards any deity other than his own. And verily to the worshippers of other deities the *Nirvana Mukti* is near at hand if he has only realized this idea of **unity**.

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# THEOSOPHY.

BY JOGENDRANATH MITRA ESQ. M.A., B.L.

DEAR BROTHERS,

**I**T is with no inconsiderable trepidation that I rise before you to discharge the function that has fallen to me, *vis.* to expound to you the fundamental principles of the system of thought which has gained currency at the present time under the name of Theosophy, and the part which the Theosophical Society has been playing in relation to it. Oh ! how much and how ardently do I wish that some worthier person had taken up the task ! For it is indeed a mighty one, far transcending the very limited capacity of one like myself. But the call is there, and I cannot choose but to respond to it. May the Mighty Ones, Who are the custodians of Theosophy and the guardians of the Theosophical Society bless this humble attempt !

Let me begin by trying to clear certain misconceptions which, in this country at least, appear to have gathered round the name of Theosophy, and which are responsible for a good deal of uncharitable criticism levelled against the Theosophical Society. If you will only refer to the programme of this very Convention, you will find that Theosophy has there been given the place of a religion, co-ordinate with, but at the same time distinct from the other great religions having authoritative articles of faith, held by large bodies of men representing them to the world, who can for that very reason be marked off from similar bodies. For that is perhaps what the term 'religion' is generally understood to signify to the world at large. Now to put the matter briefly, the Theosophical Society has no new 'religion' to teach. It has no authoritative articles of faith to which its members are required to subscribe, nor, again, any rituals for them to conform to. Membership in the Society is open to all, irrespective of all considerations of race, creed, sex, caste or colour.

By joining the society one only comes into a body the declared objects of whose existence are :

- 1st. To form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste or colour.
- 2nd. To encourage the study of comparative religion, philosophy and science.
- 3rd. To investigate unexplained laws of nature and the powers latent in man.

"Of these three objects, the first is the only one which is binding on all members, the two others being meant to subserve the first. The carrying out of the second, revealing the East and the West to each other, tends to break down the barriers of race and creed and places at the common service their respective hidden treasures of spiritual knowledge. The third object also tends to brotherhood, in that it leads man to understand himself and his environment, and finally demonstrates to him the underlying spiritual unity of all beings. But both these objects require for their prosecution special capacities and special opportunities ; they are not, therefore, binding on members, but are voluntarily taken up by those who are attracted by them and who are able to pursue them. Still, a person entirely indifferent to them, if he believes in human brotherhood and is willing to work for it, has full welcome and standing in the Theosophical Society."

It is clear from what is quoted above that the members of the Society are connected by an ethical (and, I might add, spiritual) rather than by an intellectual bond, and their unity rests on a sublime ideal, not on a formulated creed. The Society "has no dogmas, insists on no beliefs, endorses no church, supports no party, takes no sides in the endless quarrels that rend society, and embitter national, social and personal life. It seeks to draw no man away from his own religion, but rather impels him to seek in the depths of his own religion for the spiritual nourishment he needs. The teachings mentioned in its second object, it presents as subjects for study, not as dogmas to be blindly accepted. That each should show to the religion of others the respect which he claims for his own, is understood as an honorable obligation in the society, and perfect mutual courtesy on these matters is expected from all members. More and more this leads to

co-operation in the search for truth, to softening of prejudices, to liberalizing of minds, and to the growth of a gracious friendliness and willingness to learn."

The Theosophical Society, therefore, consists of a body of students who aspire after knowledge. At a time when the scientific thought of the West was glorying in *Agnosticism* and thinking it was doing a service to the cause of human progress by striking at the root of the religious superstition, the Theosophical Society entered the arena of the world's thought with a bold bid for *Gnosticism*—with a claim that "man can know (*i.e.* realise by individual experience), not only that man can believe. And if you only look at the condition of the religious world during the latter half of the nineteenth century, you will perhaps feel constrained to admit that it was indeed high time for the inauguration of a movement which will enable the civilized and highly intellectual humanity of the present day, proud of its great achievements in science and art, to get at the fundamental verities underlying all religions. For everywhere religion had sunk into festering superstition and empty ritualism from which real spiritual life had long departed; and the ignorant priesthood who were ministers of the same, unable to cope with the advancing tide of materialism had come to be looked upon as crafty men who simply traded on the simplicity of the uneducated masses. Materialism and superstition were everywhere triumphant, and the great world religions were trembling and tottering under the vigorous blows administered by the scientific world. It seemed as if poor suffering humanity were about to be deprived for ever of the consolations of living faith, born of knowledge, and left to flounder along in life. At this crisis the Great Lords of Compassion, Who watch over the spiritual evolution of humanity and Who are the source and fountain-head of every stream of inspiration that has ever illumined the world, from Whom have come all the great religions in the past, sent forth their messenger, Helena Petrovna Blavatsky, of blessed memory, and led her to found the Theosophical Society, so that it might become "a wall of protection against the twin-foes of man, superstition and materialism," spreading, wherever it goes, "a gentle and refining influence of peace and good-will," and "forming one of the forces that make for good amid the conflicts of modern civilization."

And there is also a further and deeper meaning underlying the foundation of the Society. Do you not notice, taking a broad survey of the civilized nations all the world over, how the forces of modern life are gradually making for unity? With every forward step that Science is taking, humanity is slowly but steadily transcending the limitations of caste and creed, and already the ideal of welding together the different nations into one great human family, imbued with a sense of a common origin and a common destiny, has begun to shed its first rays of glory in the mental horizon of the great thinkers of the world. Intellect, the great separative principle in man, seems almost to have reached its highest point of development, and humanity seems ready to take the next forward step in its evolution in which a consciousness of unity underlying all differences in manifestation will be the common property of the majority. The time is almost ripe for the beginning of a new cycle in which humanity as a whole will attain to loftier heights of being, undreamt of in its past history. So the great *Jivannuktas*, those Mighty Beings Who, having accomplished their own liberation, have sacrificed the glorious bliss *nirvanic*, and still retain earthly forms so that they might help on poor, weak, suffering humanity towards the goal They themselves have reached, have launched the Theosophical Society into existence with the glorious ideal of Universal Brotherhood for the acceptance of its members. The more the members of the Society try to realise this ideal in their daily lives, the more will the Society be a living channel through which the life of the Great Masters will be poured down to bring about the spiritual uplifting of humanity. How great is the privilege, then, which any body may earn by coming into the ranks of the Theosophical Society. It is nothing short of being a pioneer in the great upward movement which is to give mankind a lift in the scale of evolution, a servant of the Great Lords of Compassion whose ward humanity is, a link of connection between Them and the outer world. Can any one who thirsts for the living waters of *Bhakti*, be unmindful of the great opportunity of service which the Great Ones in the might of their compassion have thrown open to the world?

Dear brothers, again and again has the outer world demanded proofs of the existence of the Masters, and ridiculed Theosophy as a modern imposture because They would not submit to be cross-examined by any chance enquirer who

might condescend to take notice of Them. May I offer a few words for your sober consideration ? Look at the Theosophical Society ! How wonderful is its history ! How unassuming in the beginning, yet how mighty and vast at the present day with its network of sections and branches all over the civilised world. Started by a few solitary individuals in America 33 year ago, the Society now counts as its members over 15000 souls, and has 631 active branches *viz.* 86 in America, 48 in Great Britain, 266 in India, 29 in Italy, 37 in Germany, 26 in Cuba, 7 in Hungary, 12 in Finland, 8 in Russia and 22 more in other non-sectionalisised countries. Its members are drawn from every religion, almost every country and every nationality, including persons of the highest degree of eminence in the literary and the scientific worlds ! How it has outlived every storm and tempest and has been growing ever more ! How vast and how inspiring is its literature ! Wherever it has gone, it has succeeded in infusing new life into the dry bones of the old and decaying religion, and in making the people feel that there is still a possibility of our realising the truth if we only know how to seek for it. Do you realise the character of, and the work that has already been accomplished by this mighty world-organization, and still find it in your heart of hearts to maintain that the founders of the Society in the past and its leaders in the present deliberately lie in their contention that they are but instruments of the Great Gurus, the Mighty Jivanmuktas, Who are the real founders of the Theosophical Society ? Gentlemen, I only offer this for your consideration. Reflect upon the matter, and then form your own judgments. How then, you may ask, are They to be sought ? May I ask you in reply, why do you want to seek Them at all ? Is it because you want something for *yourselves*, it may be the highest bliss of *mukti* or *nirvana* itself ? Then seek Them not, I entreat you. They have sacrificed Themselves for the world, and nothing but absolute sacrifice and self-surrender will ever bring you to their blessed feet. Seek Them through the Theosophical Society, their spiritual child, which They have ushered into existence for the advancement of humanity. Work for its grand ideal, make yourselves perfect instruments in Their hands for the service of humanity, and seek not for any return. For a devotee wants only to serve, and only a true devotee, a real *Bhakta*, will ever come to the holy presence of of the *Gurudeva*.

Brothers, I have now tried to enlighten your minds as to the aim, scope and function of the Theosophical Society, as well as Who those Beings are that are its real founders. It now remains for me to place before you a brief outline of the teaching that now passes current under the name of Theosophy. Let me again remind you that this body of teaching is given out to the world not as any authoritative creed to which one must pin one's faith in order to be a Theosophist. It is simply a restatement, in a form best suited to the modern scientific mind, of the eternal verities which individual members have realised by experience, as truths, and which they place before others for study and verification in their own personal lives. For Theosophy or *Brahma Vidya* is eternal. It "belongs to all the religions of the world, and every religion has an equal claim to it." It cannot be appropriated by any body of people, by any Society, not even by the greatest of the religions of the world." "It belongs to every man who is able to see it quite as much as it does to any one who may call himself 'Theosophist'. For the possession of truth comes of right to the man who can see the truth, and there is no partiality in the world of intellect or of Spirit. The only test of a man's fitness to receive is the ability to perceive, and the only claim he has to see by the light is the power of seeing."

What then are the main spiritual verities which underlie religion? They have been summarized by one of the leading modern exponents of Theosophy in the following terms :

1. One eternal infinite incognizable real Existence.
2. From that the manifested God, unfolding from unity to duality from duality to trinity.
3. From the manifested Trinity many spiritual Intelligences, guiding the kosmic order.
4. Man a reflection of the manifested God and therefore a trinity fundamentally, his inner and real self being eternal, one with the self of the universe.
5. His evolution by repeated incarnations, into which he is drawn by desire, and from which he is set free by knowledge and sacrifice, becoming divine in potency as he had ever been divine in latency.

As regards *kosmology*, we have the following luminous exposition from the same source :—Coming from the depths of

the One Existence, from the One beyond all thought and all speech, a Logos, by imposing on Himself a limit, circumscribing voluntarily the range of His own Being, becomes the manifested God, and tracing the limiting sphere of His activity thus outlines the area of His universe. Within that sphere the universe is born, is evolved and dies ; it lives, it moves, it has its being in Him ; its matter is His emanation ; its forces and energies are currents of His life ; He is immanent in every atom, all-pervading, all-sustaining, all-evolving ; He is its source and its end, its cause and its object, its centre and circumference ; it is built on Him as its sure foundation, it breathes in Him as its encircling space ; He is in everything and everything in Him. Thus have the Sages of the Ancient Wisdom taught us of the beginning of the manifested worlds.

From the same source we learn of the self-unfolding of the Logos into a threefold form ; the First Logos, the Root of all Being ; from Him the Second, manifesting the two aspects of life and form, the primal duality, making the two poles of nature between which the web of the universe is to be woven—Life-form, Spirit-matter, Positive-Negative Active-Receptive, Father-Mother of the worlds. Then the Third Logos, the Universal Mind, that in which all archetypically exists, the source of beings, the fount of fashioning energies, the treasure house in which are stored up all the archetypal forms which are to be brought forth and elaborated in lower kinds of matter during the evolution of the universe. These are the fruits of past universes, brought over as seeds for the present.

The phenomenal spirit and matter of any universe are finite in their extent and transitory in their duration, but the roots of spirit and matter are eternal. The root of matter ( मूलप्रकृति ) has been said by a profound writer to be visible to the Logos as a veil thrown over the One Existence, the Supreme Brahman or Para Brahman—to use the ancient name.

It is this “veil” which the Logos assumes for the purpose of manifestation, using it for the self-imposed limit which makes activity possible. From this He elaborates the matter of His universe, being Himself its informing, guiding, and controlling life.”

“Matter in a solar system exists in seven great modifications

or planes ; on three of these, the physical, emotional (astral) and mental—often spoken of as “the three worlds,” the well-known Triloki, or Tribhuvanam of the Hindu cosmogony—is proceeding the normal evolution of humanity. On the next two planes, the spiritual—those of wisdom and power, the buddhic and the atmic—goes on the specific evolution of the Initiate, after the first of the Great Initiations. These five planes form the field of the evolution of consciousness, until the human merges in the divine. The two planes beyond the five represent the sphere of divine activity, encircling and enveloping all, out of which pour forth all the divine energies which vivify and sustain the whole system.” We are taught that they are the planes of divine consciousness, wherein the Logos, or the divine Trinity of the Logoi is manifested, and wherefrom He shines forth as the Creator, the Preserver, the Dissolver, evolving a universe, maintaining it during its life-period, withdrawing it into Himself at its ending.

Coming down to the details regarding the the three lower worlds which form “the field of elemental, vegetable, animal and normal human evolution,” I may only mention in passing that the earnest labours of investigators have accumulated a good deal of information regarding the constitution, scenery, inhabitants and phenomena of the two worlds which lie next to the physical ; but it is beyond the scope of this paper to attempt an outline of the same. Nor is it at all important in view of our present purpose. For “that which you hear so much about in Theosophical literature, of other worlds, the worlds beyond the physical, worlds that are still material, although the matter be of a finer, subtler kind ; all that you read about the astral and mental, and buddhic planes, and so on”—all that is *Apara Vidya* or inferior knowledge. Let no one make the mistake of identifying it with Theosophy which is *Paravidya* or Supreme knowledge, “the higher, the superior, that beyond which there is no knowledge, which is the crown of all, Now that supreme knowledge is declared to be ‘the knowledge of Him by whom all things are known—a phrase indicating the Supreme Deity.’ It is that which is called, “the supreme knowlege, or, *par excellence* the Divine Knowledge, and that old Hindu thought is exactly the same as you have indicated by the name Theosophy.”

How then is this *Para Vidya* to be attained ? How to realise that life beyond all lives, the Self beyond all selves, Who



is the One God hidden in all beings, all-pervading the inmost self of all (एवोदेवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा) ? Dear brothers ! to that question only one answer is possible. I quote again from the same writer from whom I have quoted so often already : "Only by daily acts of renunciation in the little things of life ; only by learning in every thought, word and action to live and love the unity ; and not only to speak it but to practice it on every occasion, by putting ourselves last and other first, by always seeing the need of others and trying to supply it, by learning to be indifferent to the claim of our lower nature and refusing to listen to it." There is no road save this humble, patient, persevering endeavour, hour after hour, day after day, year after year until at last the the mountain tops are climbed." None but the pure may reach the *Atman* ; none but the devotee may know It ; none but the wise may enter into It. Recall what the श्रुतिः says :

सत्येन लब्धस्तपसा शीघ्रं आत्मा  
सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।  
अन्तःशरीरे ज्योतिर्मयी हि शुभो  
यं पश्यन्ति यतयः शीघ्रदीर्घाः ॥

Steadfastly by truth, by austerity, by perfect wisdom, by Brahmacharyya-practice, is this *Atma* attained. In the midst of the body, clad in light. He whom the sinless and subdued behold is pure."

Dear brothers ! mighty is the task that that lies before us ! Perilous, indeed, is the journey onwards that brings us to the entrance of the Path which stretches on into Nirvana. But let us cast off all faint-heartedness नायमात्मा बलहीनेन लभ्यः ।

Awake, arise, and let us seek out the Great Ones Who alone can lead along that ancient razor-path. "Still They teach eager pupils, showing the path and guiding the disciple's steps ; Still They may be reached by all who seek Them bearing in their hands the sacrificial fuel of love, of devotion, of unselfish longing to know in order to serve ; still They carry out the ancient discipline, still unveil the ancient mysteries. The two pillars of their Lodge gateway are love and wisdom, and through its straight portal can only pass those from whose shoulders has fallen the burden of desire and selfishness."

**AUM**  
**ARYA SAMAJ.**

BY  
BABU BALAKRISHNA SAHAY

MR. PRESIDENT AND GENTLEMEN,

**I**N response to the call of my distinguished friend, the President of this convention I stand to say a few words about the Arya Samaj, of which I am a humble member. Without any pretensions to a scholarly treatment of the subject I beg leave to begin.

At the outset it will, I think, be well to say a few words about the founder of the society.

Six decades have passed away since a Brahmin boy of 14 years, while observing Shivaratri Vrata under the mandate of his father and while keeping up late hours at night, sitting in front of the emblem of Shiva, saw something and an abstruse question occurred to him and put him to serious thinking. He asked unto himself "Is this Mahadeva, the Lord of the universe, the great Protector and Sustainer of all? He thought over it for a long time but could not arrive at a solution of the problem. He went to his father and explained to him his difficulties. The answers given by the father did not satisfy the inquisitive spirit of the young questioner.

This incident was shortly followed by the death of a sister of his. Mulshankar as was the name of the boy, was much shocked at this and stood stupified by the side of the death-bed. He asked within himself "Who can escape from the hands of death? I must also die in the same way. Is there no means of escaping from it and become immortal?" He went on with his studies, finishing his Grammar and one of the Vedas but the question remained unsolved, and was constantly in his mind. He had an uncle who loved him most and whose love he used to reciprocate. This uncle fell a prey to cholera and Mulshankar asked

his Pandits and friends if any one could tell him how to secure salvation. "Communion with God" was the unanimous reply, and Mulshankar resolved to leave home and find out the real Mahadeva and the way to beatitude. His resolution, however, soon came to the knowledge of his parents and they thought, best to tie him down to home by getting him married. He evaded them for a year but when he thought there was no other alternative, he fled from his home. He was once brought back but he ran away again to satisfy his inquisitive mind which was so eager to attain salvation. He roamed about here and there in Jungles and in caves, in search of spiritual teachers. He thus went to the banks of the Narmada, to Koh Abu, to Hrishi Kesha, and to Srinagar and many other places and learnt whatever he could from the yogis whom he found there, but none of them could fully satisfy him. He spent many a year in this way and at last heard of a learned Sannyasi at Mathura, named Swami Virajananda Saraswati, commonly known as Dandiji, and hastened to see if he could get from him the light he was so anxious to receive. He studied under this Guru for about 4 years and received a thorough training in all *Arsha Granthas* and this gave the finishing touch to his education. Here it was that his soul received the light that dispells all darkness, the truth that is the keynote to real knowledge. When he finished his studies Swami Dayananda, as he was named afterwards, in accordance with the old custom took some clothes to his Guru, presented the same as *Gurudakshina*, and craved his permission to depart. The *Guru* demanded substantial presents. Dayananda at once expressed his willingness to lay at the Guru's feet whatever he was possessed of. The Guru knew what stuff the disciple was made of and he exclaimed "My son, you have got the divine knowledge and as *Dakshina*, I ask you to diffuse this knowledge amongst the people ; the Vedas have been forgotten, go abroad carrying the torchlight of the Vedic truths and remove the darkness that prevails in country and envelopes true knowledge". Dayananda at once consented and resolved to carry out the mandate. Dandiji gave him his blessings again and again and bade God speed to his mission. Dayananda bowed his head and departed.

Thus initiated and blessed, Dayananda set himself to work for this mission and thereby to redeem his vow. He

wandered about from place to place and saw with his own eyes the spiritual condition of India. He studied the religious systems of the world and for five years reviewed and revised what he learnt. He next visited towns after towns and attended fairs, preached sermons and held religious discourses with Pandits. His line of work was to give an insight into the teachings of the ancient sages and to do his best to dispel superstitious ignorance. Once while preaching at the Kumbh Mela in Haridwar, he saw all round him the degraded condition of the ministers of religion. He saw yogis and Fakirs going in procession in full pomp accompanied by elephants, horses, palanquins etc. Seeing this which was inconsistent with genuine asceticism, he for a moment felt despondent. But with his spiritual power he at once rose up to the occasion and cried out "More *tapa* (austerity) was needed. I must go on and do my best." Uttering *Sarvam vai purnagnam swaha* he threw away all his belongings and with one single *Koupin* and a *Kamandalu* wandered along the banks of the Ganges, speaking only in Sanskrit, meditating, improving his knowledge, delivering sermons here and there, performing Yajnas, teaching the *Gayatri* to the people and discoursing *shashtrarthas*. As the true worship of God had almost been forgotten, he spoke very strongly against false worship. Many a time his life was attempted but nothing could daunt the firm resolve of the spiritual hero. He went on with his mission unarmed, unaided and unaccompanied by any one with only "heart within and God over-head".

As a result of his experience he first resolved to found Sanskrit Schools. He established many such institutions at different places and insisted on the Vidyarthi (students) performing the Sandhyas and reading only the Vedic Granthas. His preaching continued and he visited almost all big towns and cities in the country and secured many followers and supporters in no time.

His sincerity and broad-mindedness are amply borne out by the fact that hearing of the Imperial Darbar at Dehli and expecting many learned men to assemble there, Swami Dayananda went there and wanted to arrange a Shashtrarth but the people were busy with other kinds of important work and nothing could be done. There was however a conference of seven religious reformers of the time viz : Babu Keshab Chandra Sen, Kanhya Lal Alakhdhari, Babu

Nabin chandra Roy, Munshi Indramani, Sir Syed Ahmad Khan, Babu Harish Chandra Chintamani and himself. The Swami expressed his wish that if there was no difference in their aims and objects there was no reason why they should not all combine to work in the common cause. But they could not come to an unanimity of opinion on some cardinal points and so the conference fell through.

Swami Dayananda did not pretend to found any new religion. He did not teach any thing new. His works *Satyartha Prakash* (The light of truth) and his *Rigvedadi Bhashya Bhoomika* (Introduction to the commentaries of Rigveda etc.) abundantly show that his object was to preach only what the Vedas taught. He is, however, sometimes charged with misinterpreting the Vedas. A close study alone can enable a true enquirer to decide how far this accusation is based on facts. Modern commentators have been thrown into pitfalls of doubt in consequence of the very crude and erroneous and rather prejudiced notions with which they approached to interpret the Vedas. They think that the Vedic hymns are so many songs of cultivators. They cannot rise to the dignity of thinking that the Vedas are not mere psalms of cultivators but the repository of spiritual and divine knowledge and contain the most elevated and sublime truths about religion. They forget the chief canon of Vedic interpretation, namely the use of the Vedic terms in their *yougika* (derivative) meanings. It is for this reason that they have ever and anon fallen into error and it is in consequence of this error that they find in the Vedas debased polytheism or kethenotheism, Henotheism or, element-worship. Another cause of their committing mistakes is that ordinary Sanskrit Grammar, cannot be resorted to for understanding the Vedic Mantras correctly. The Vedas have their own dictionaries. The Rishis studied the Vedas with the help of yoga : and Brahman Granthas, Niruktas and Nighantu embody the results of their spiritual studies which went hand in hand with concentration of mind, which a yogi alone can command. Swami Dayananda has interpreted the Vedas on the lines of the old sages from Brahma down to Jaimini. The decision as to the correctness or otherwise of an interpretation will depend very much upon the proper method, to be adopted for interpreting. Commentators fail because they ignore the chief canon of interpretation. Mr. Griffith had to admit that "Many hymns are dark as the darkest oracle and

that there are whole verses which as yet, yield no sense whatever, and words, the meaning of which we can only guess". Max Muller had to admit further that "Every word retains something of its radical meaning—names are to be found in the Vedas as it were, in a still fluid state. They never appear as appellations, nor yet as proper names; they are organic not yet broken or smoothed down". Commentators without yogic power could not see the sublime truths contained in the hymns. They themselves were in darkness and found the hymns obscure. Swami Dayananda with his yogic power could see through the real meanings of the *mantras*. The Arya Samaj earnestly hopes that the time will come when his commentaries will be universally accepted. The Swami, however has nowhere claimed infallibility for his own commentaries.

Initiated in the Vedic lore by the Great Guru, assisted by the vast experience gathered from travels and communion with the learned and the yogis and guided by the result of yoga, the Swami could see that men do not become educated and enlightened by themselves. They require to be instructed by others. Therefore in the beginning of every cycle of creation there is need of primitive teachers, who were of necessity taught by the greatest of all teachers Himself i. e. God. So that all true knowledge emanates from Him. Therefore in establishing the Arya Samaj and framing its fundamental principles the first canon that Swami Dayananda preached was :—

(1) That God is the primary Cause of all true knowledge and of objects made known by it.

He had next to describe this God and His attributes. He consulted the sacred Books, and studied nature, and brought his spiritual powers to bear upon them and found :—

(2) That God is all-Truth, all-Knowledge, all-Beatitude, Incorporeal, Just, Merciful, Unbegotten, Infinite, Unchangeable, without a beginning, Incomparable, the Support and the Lord of all, All-pervading, Omniscient, Imperishable, Immortal, Exempt from fear, Eternal, Holy and the Cause of the universe. To Him alone is worship due.

The next question that naturally suggested itself was whether there was any repository of the truths that the greatest Teacher taught to His people. His laws must have been made known to those, for whose guidance they were

meant, and such repository was unquestionably most needed by the first generation of men, in the beginning of creation. For, how otherwise could the people in general know the nature and the character of their Creator, the nature and the character of souls, their mutual relations and the laws which they were to be guided and governed by? These abstruse subjects are absolutely beyond human grasp without the help of a teacher. Without revelation, therefore, men will be bewildered. Common-sense, however strong, or mere experiences, however varied, cannot be the true and unfailing guide. Even the most learned men are found to differ. So it is unsafe to depend on personal opinions and personal inspirations. It will also be, I think, a mistake to call even the dictates of our own conscience, the Divine Voice from within, for acts attributable to or proceeding from the conscience are different in different persons. For instance a humane Philosopher shrinks from causing harm even to the most insignificant creature, while a "thug", who is no less a man in figure and constitution, glories in sacrificing a human being. We can at once say without any fear of contradiction that conscience is a faculty subject to training, as any other faculty and can be ennobled or debased according to the training imparted to it. It must be thoroughly enlightened before we can depend upon it. We must cultivate our moral and intellectual faculties. This requires a teacher and we have said above that the original teacher is God. God's laws are revealed in nature no doubt; but to understand them correctly and fully, without being taught, is next to impossible. The first lesson that the Greatest of all *Gurus* gave to the best of all men on earth, and which was unmixed with anything of human production, ought to be considered as Revelation, and the fountain-head of all true knowledge. The Swami studied the books of the Rishis as well as those of nature and preached:—

(3) That the Vedas are Books of true knowledge and it is the paramount duty of every Arya to read or hear them read, and to teach others to do the same.

The Aryas thus believe in the Divine origin of the Vedas, which are admitted even by western scholars to be the oldest record of human knowledge. Max Muller says about the Rig-Veda that it is "the oldest book in the library of the world" and "the first word spoken by the Aryan man." Our own sages are unanimous on this point. The doctrines

inculcated in the Vedas satisfy all sorts of enquirers and explain everything which otherwise would have remained in mystery. How could the existence of inequalities in the world as also of pain and pleasure be explained otherwise than by accepting the Vedic theory of the Transmigration of souls ? Try to explain the same otherwise and God will become whimsical and unjust. So also the teachings on the Immortality of souls, Eternity of matter, and the theory of Karma are amongst others strong evidence in favour of the divine origin of the Vedas, as they are otherwise too high to have been within the reach of human knowledge. The Arya Samaj maintains that the Vedic doctrines stand the test of true Logic and Science and as such, can well claim to be of divine origin. The best test of a revelation lies in its being in accord with the Laws of Nature and we aver that the Vedas are in harmony with science.

Swamiji believed that the Vedas being of Divine origin are self-evident truths. The commentaries as far as they are consistent with the text are authentic but where they are inconsistent, the commentators, he held, have fallen into some error or other. He held, therefore, that books other than the Vedas are not to be followed, where they depart from the text. He rejected the Puranas as they are inconsistent and full of absurd stories. Moreover they have maligned all the Rishis of the Hindus from Brahma down to Vyasa and have spared none. No doubt there are many good things in them but as they are mixed up with many others that are undesirable, it is not safe to take them as the guide.

Divine knowledge must not inculcate inconsistent theories and must not propagate unscientific doctrines. They require no amendment now or ever. They must satisfy an inquisitive soul and explain every phenomenon of the world. All these conditions are fulfilled by the Vedas, every *mantra* of which, if properly understood, is pregnant with sublime truths. The Vedas therefore should be universally read and propagated.

The fourth principle of the Arya Samaj is that it is the prime duty of every man to be always ready to accept the truth and renounce what is untruth. Truth is God's law. Truth is divine and a human soul aspiring to enjoy bliss must keep himself aloof from everything unclean and



filthy which certainly untruthfulness is ; and what pleasure does one feel when one prays in the words of *Yajur Veda*.

अग्निं ब्रतपते ब्रतं चरिष्यामि नन्दकेयं तन्मे सम्पतान् । इदमहमवृतान् सत्यस्यैमि ।

"O Light ! Lord of Vows ! I wish to keep the vow, may I have strength to keep it ! May success attend me ! Thus from untruth I enter unto truth !"

अग्निं नय सुपथा रात्रिऽह्मन् विद्वानि देव वयुनानि विद्वान् ।

युयोध्यमज्जुह्वाण मेने भुविद्वाने नम उक्तां विधेम ।

"Lead us, O all-Wise Being, the source of Light ! unto the path of rectitude ! Inspire us with all kinds of knowledge and wisdom ! Drive off our evils and make us pure ! To this end we repeatedly praise thee and adore !" and after acting up to them one finds one-self face to face with that eternal light which dispells all darkness and illumines the soul ! And thus realising what divine purity is, fully understands the significance of the 5th principle of the Arya Samaj which runs thus :—

"All actions ought to be done conformably to the dictates of sound morality and with due regard to truth i. e. after a thorough consideration of right and wrong."

Connected with this is our duty to the world and so the six principle teaches us that "the primary object of the the Samaj is to do good to the *world* by improving the physical, spiritual and social conditions of *mankind*." We understand very well how the mind is connected with the body. To have a sound mind we must have a sound body ; and both mind and body cannot be expected to be at peace unless you have a good society to live in.

One of the chief characteristics of true manhood is to have a kind and sympathetic feeling towards all living beings. But this feeling must be controlled by considerations of justice, which naturally has to be based on merits. One must not be blinded by love. Therefore, our 7th principle maintains that "All ought to be treated with love, justice, and with due regard to their merits."

But it is not always an easy task to control love by justice. Undue affection or hatred often leads us to actions, which are contrary to truth and justice, and we should, therefore, acquire some power which would keep us within lawful limits and this power, is true knowledge. The 8th principle

of the Arya Samaj, therefore, enjoins on us that "Ignorance ought to be dispelled and knowledge diffused" and this not only as far as you yourself are concerned, for that would not give you absolute peace. Your society might be a source of immeasurable miseries and troubles, if it is not a good one and, therefore, in the 9th principle the Arya Samaj tells us that "no one ought to be content with his own personal good alone, but every one ought to regard his own prosperity as inseparably connected with that of others". How noble and how sublime is this teaching ! Can there be a better idea about philanthropy, can there be a better notion of universal brotherhood ? Just contemplate for a moment, what the result will be, if this noble doctrine were to be universally followed. If each tried to elevate not only himself but also his brethren, the whole human race will some day be found elevated and ennobled. To keep every one within his own rights and at the same time not to infringe the rights of others, the 10th principle teaches us that "In matters which affect the general social well-being of the whole society, one ought to discard all differences and not allow his individuality to interfere, but in strictly personal matters every one may act with freedom." Freedom, however, does not mean fanaticism or license. It does not teach us to be vicious, for we have been already taught that "All actions should be done conformably to virtue".

#### *Special features :—*

The special feature of the Arya Samaj consists in the fact that its members hold that there are three entities, namely, matter, soul and God ; the Vedas say so and science, which is only an embodiment of our experience, is fast approaching to this truth.

We observe that in the universe there are two forces at work. One is the blind force and the other the intelligent one. As something cannot come out of nothing, and only like produces like, both these forces must be accepted to be co-existent at all times. So both must be सत्य (true.) The blind force we call matter ; but matter itself would not have been perceptible if there was nothing animate to perceive it. Man is a compound of the animate and the inanimate. By what we call death the animate portion leaves the inanimate portion. The former we call the soul and the latter matter. This soul is intelligent चित् and a moment's thought will convince us that it

must be co-existent with matter, because, apart from all abstruse metaphysical grounds in support of the existence of souls, it must be obvious to all that we cannot conceive that creation has ever been without the animate. Thus this soul must be equally सत् with the matter, its additional attribute being चित् (intelligence). And as there are different kinds of beings with different forms and different degrees of intelligence placed in different circumstances and different positions, each reaping the fruits of his own actions, souls must necessarily be many, nay infinite in number. Our next proposition is that this soul being intelligent, could not possibly have of its own choice taken its abode in a physical environment liable to all sorts of miseries, unless there was a higher power to force and guide its destiny. This higher power must be a free and absolute Master and free from all the miseries which fall to the lot of human beings, as observed in common experience. As this higher power is free from all miseries it must therefore necessarily be all-Bliss ( आनन्द ) as it cannot but be eternal and intelligent we designate him सत् चित् आनन्द ( सच्चिदानन्द ). The Vedas in one Mantra very beautifully describe the three entities :—

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजातम् ।

तयोरन्यः पिप्पलं स्वाद्वत्क्ष न श्रद्धन्वीति वाक्श्रौति ।

“Two birds with fair plumage, inseparable friends, cling to the self-same tree. One of them eats the sweet fruit, the other looks on without eating”.

The two birds are the two conscious entities. Brahma and soul (*Paramatma* and *Jivatma*), their fair plumage are the divine qualities and the tree is the material cause of creation. The soul enjoys the fruits of his actions and God without being affected by consequences only witnesses the whole thing. How grand the idea and how beautiful is the illustration ?

The Arya Samaj holds that God as above described is alone to be worshipped. The Soul is distinct from God and stands in the relation of the son to the father or in that of the pre-ved to the pervader. Soul worships and God is worshipped. God, soul and *Prakriti* (material cause) are without beginning and being themselves eternal, their essential nature, their attributes and their characteristics are also eternal.

Ignorance is the cause of all sins. It obscures our intellectual faculties and makes us forget our true God and our duties towards Him, and results in bondage to this world of miseries and pain. Emancipation from this bondage, and a peaceful career of freedom from every kind of suffering and pain, is salvation. The Arya Samaj believes that this salvation can only be for a fixed and limited period i. e. till the next cycle of creation. Our actions being limited the results too must necessarily be limited.

True worship of God is the only means of salvation. Between the soul and God there is nothing in the middle ; man stands or falls according to his own actions. There is no special representative of God : no special emblem. Everything in the universe proclaims His greatness उदुत्वं जातवेदसं दवं वहनि केतवः दृग् विश्वाय म्यम । All the objects in the world serve the purpose of flags to show Him, (the glorious Being, the Maker of the worlds and of the Vedas and the Sun of life) to all His creatures. The Arya Samaj does not believe that any special bath or pilgrimage to any particular place can by itself secure salvation. Truly Manu says : "Water cleanses the body : Truth purifies the mind : sacred learning and austerities purify the soul and knowledge purifies the intellect". By *Tirtha* the Arya Samaj understands that by means of which the "Ocean of misery " is crossed. Birth and death are the Ocean of misery and by true knowledge of God alone we can cross it. Says the Veda in unmistakable terms,

वेदाङ्गमंतं पुरुषं सद्मानमादित्यवर्णं तमसः परस्तात् ।

तमेव विदित्वाऽतिशुभंति नान्यः पन्था विद्यतेऽयनाय ॥

"I know this mighty Person of Sun-like lustre, beyond darkness. By knowing Him alone one crosseth over the ocean of death. There is no other path to beatitude." And how are we to know God ?

सत्येन लभ्यस्तपसा श्लेष आत्मा सत्यग्नानेन ब्रह्मचर्येण नित्यम् ।

अनःशरीरे ज्योतिर्मयी हि श्या ने यं पश्यान्ति यतयः क्षीणदीपाः ।

This God pure and full of *Jyotis* can be seen as light within the body, by spotless votaries by means of constant abstinence, right knowledge, penance and truthfulness.

The acquisition of true knowledge, purity of thought, performance of virtuous deeds, society of the wise and

learned and practice of yoga, truthfulness in thought, word and deed, doing good to all around us and in short acting in conformity with the will of God is the true worship and is the real *Tirtha*.

The worship of God has three stages. The first is *stuti* i. e. reciting and hearing hymns in praise of God with a view to realise their significance. It cultivates a love of God and helps us to acquire godly virtues. Next is *prarthana* (prayer), which helps in the acquirement of many godly virtues such as humility. The third stage is *Upasana* (communion) i. e. realising His presence within ourselves and having direct cognition of God. *Stuti* and *Upasana* may be *Saguna* or *Nirguna* according as one meditates on God, as having attributes or as devoid of all attributes.

As a help to attain many good qualities the daily performance of the five great Yajnas, is enjoined on all Aryas, their omission being held as sinful.

The Arya Samaj maintains that Varna (class) and Ashrama (order) are determined by one's own merits and not by birth. *A Fortiori* one can rise or fall unto higher or lower classes according to one's merits or demerits.

There are no particular places called heaven and hell ; but Swarga ( heaven ) is the enjoyment of extreme bliss and Naraka ( hell ) is the undergoing of extreme suffering. Men are in heaven or in hell according as they are enjoying happiness or suffering pain in this world. Man must reap the fruits of his actions in this or in future births, happiness for his virtuous deeds and misery for his misdeeds both separately, there being no average reckoning for them.

The Arya Samaj does not believe that our deceased ancestors can be propitiated by offerings of oblations. It may be news to many that the word *Shrādh* finds no place in any of the four Vedas. We must not confound this word with *Shradhā* (श्राद्ध) without which certainly no one can attain true knowledge. By this we must not be understood to mean that we have no duty to our parents (pitris). Far from it. We hold that all possible services should be rendered to our *pitris* while they are alive. For according to our theory of transmigration of souls after death, they have either attained salvation, where they need no service from us, or they have taken to other bodies, where nothing offered by us can reach them. Ordinarily this may smell un-Hindu but a

reference to the Mahabharat (Anusasan Parva Ch. 91) would tell you of the origin of *Shrddh* and a study of the Vedas will convince any one that our position is sound.

The Arya Samaj allows the women equal rights with the men. The former can study the Vedas and in fact they are known to have been, in ancient times, interpreters of many Vedic hymns. The Shudras also are not denied these privileges, if they have the necessary qualifications to receive the high knowledge contained in the Vedas.

The Arya Samaj does not indulge in idle dreams. It is true that it has not yet fully attained the object of its mission, its existence being only of about 30 years, but even in this short period it has shown sufficient activity. The first Arya Samaj was established in Bombay in 1875 and since then about 700 branches have been established with about a lac of members, all over India. It is in full swing in the Punjab and fairly so in the United Provinces. It is a pity, however, that Bengal by which I mean the political Bengal, including Behar, has not yet fully realised the importance of the Mission of Arya Samaj.

There are preachers and teachers both men and women, working in the field and as the result of their efforts we find among other institutions, a big College (called Dayanand Anglo Vedic College) at Lahore, D. A. V. High School at Dehradun, Gurukuls at Kangri, Furrukhabad, Sekandrabad, Gujran-walla, and Badayun, where education is imparted in the old style of our Rishis. Kunya Mahavidyalaya and Kunya Pathshala are other useful institutions. Many orphanages have also been established.

Among social reforms the Arya Samaj advocates the re-marriage of virgin widows. The Smritis allow it in very clear terms and there is nothing in the Vedas to reprobate it.

Another useful work that the Arya Samaj is doing is to raise the status of the lower classes. Though no very great advance has yet been made in this respect, the Rahtias and the Meghas in the Punjab and the Shanars in Madras have been very much benefited. Not only this but the *Shuddhi* system i. e. the reclaiming of renegades from Hinduism is a novel feature of the Arya Samaj. Many who from some momentary impulse had left the fold of Hinduism, have been purified and taken back to the Vedic

faith. This work is progressing very rapidly in the Punjab. It is gratifying to note that other religious institutions are adopting this *Shuddhi* system. The Samaj has purified not only converts to Christianity and Islamism but even born Christians and Musalmans. Nearly 5000 persons have thus been purified and reclaimed.

The Arya Samaj does not believe that the question of diet is beyond the pale of religion. On the other hand it holds that meat diet is not only sinful but to a very great extent prejudicial to the acquirement of psychic powers. Similarly all intoxicating drugs are forbidden as irreligious and as hampering the intellectual and spiritual growth of the soul. We do not believe that the Vedas sanction the sacrifices of horses and cows in Yajnas. *Ashwamedha* and *Gomedha* have been mis-interpreted. The word Yajna is translated into sacrifice. It is absolutely wrong. Yajna is derived from *Yaja* meaning देवपूजा &c. i. e. worship of the devas, assimilation of materials and gift. The idea of sacrifice (killing) is quite foreign to any of these meanings. *Adhwara* is a synonym for Yajna and *Adhwara* means "where there is no *himsa* (killing)". This alone shows that in *Adhwara* or Yajna no killing is allowed.

I have taxed your patience, a good deal, gentlemen, I must resume my seat now. But before I do so I must thank you for your kind attention and offer an earnest prayer to the Almighty Father to give us the light of truth wherever it may be. So let there be peace in the world.

Shantih !      Shantih !!      Shantih !!!

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# DEVA DHARMA.

BY

GURU MUKH SINGH B. A.,

[THE thesis first deals with the basic principles of the prevalent religions of the world, which it divides into two groups—Semitic and Indo-Aryan. The first group consists mainly of Judaism, Christianity, Mahomedanism and a few Indian sects which owe their origin more or less to its influence. They believe in a Being who sends certain fixed mandates to this world through special Agents and is pleased, if these mandates are acted upon or through His worship, or the intercession of the Agent, or through the sacrifice of animals &c. by means of which the follower can go to Heaven. The second group consists mainly of *Brahmanism*, *Buddhism*, *Jainism* and their offshoots—such as *Kabirism*, *Vaishnavism*, *Daudism*, *Sikhism* and *Dayanandism* &c. which have for their object the attainment of *Ananda* (happiness) and freedom from *Dukha* (misery and pain). Main stress is laid on the performance of certain *Karmas* (deeds) prescribed by the *shastras*—called ( षष्ठ्य ) or holy. The supreme object is to get *moksha* or *mukti* (Salvation) from endless births and deaths and be absorbed in the one universal principle *Brahman* or to get *Nirvana*. The paper then deals with the *Vairagis*, *Tyagis*, *Udasis*, *Sanyasis* and *Paramhansas*, “the highest man” who avoid karma and cut away all worldly relations by following the Path of *Tyag* or renunciation. The *karma* Yogis of the Gita work without the desire for fruits i.e. do *nishkarm karma*. The *Bhakta Karma Yogis*, however, work only to leave the results to their Lord.

The three paths of *Gnana*, *Bhakti* and *Yoga* are then indicated. What the *Grānis* attain through knowledge of the *Atma*, the Yogis get through meditation and *Samadhi* and the *Bhaktas*, through *Bhakti* or devotion to their God. The paper then goes on to mention the lowest forms of the



*Tantriks*, *Saivites* and *Shaktas* as also the *charbaks* and *gulab-dasis*, whose object is to forget pain and misery and obtain pleasure in *this life* through several means. The *tapaswis*, on the other hand, practice severe austerities in this life, to get happiness in the next world. *Siddhi* or extraordinary power is the object aimed at by some of these, as well as by Yogis of a certain type.—Ed.]

This is then a brief survey of man's struggles after obtaining freedom from *dukha* (pain and misery) and after getting *Sukha* (peace and happiness) either in this life or in the life to come, which is known under one comprehensive term—religion. It clearly shows that the main object of the man of religion has so far been to know how and to strive to get freedom from pain and to obtain peace (*Shanti*) and happiness (*ananda*.)

Summary of the above. Happiness, the object of all religions.

This was quite natural, after the evolution of the sensations of pain and pleasure in man. Constituted as he is, man abhors pain and misery (*dukha*) and wants to get rid of them somehow. He desires to get peace (*Shanti*) and happiness (*sukha*). But however anxious he may be to attain this end even in this life, he finds it hopeless to do so, except in the case of a few, who leave the world to be absorbed in *meditation*, in mountain caves or jungles. This practice, even if right, is not obviously possible for all, and so man has been trying to ensure this end in his future life, compared with which, the present existence is but ephemeral, a mere twinkling of an eye, or at best, a four-day's residence in a long journey.

This was quite natural.

But although the desire to avoid pain and obtain pleasure was natural in man, yet, as was to be expected in the ages when imagination was strong and the power of exact reasoning weak, and the method of scientific investigation not even yet born, man's power of imagination was given a free scope in all these systems. It was a time when analogies stood for logic, and commandments and sayings had the force of law. And just as imaginations are many and contradictory in different persons, so many and contradictory have, and could have been, the world-religions. But just as it happens in all our guesses and imaginations and the products of

These systems grounded in imagination.

human nature, while almost all or many of these systems contain some very valuable germs and fragments of truth, and luminous gems of thought, they abound in fictions, superstitions and errors, and not in a few instances, in harmful and positively injurious teachings and practices, which have done to humanity more harm than good.

But this was again but natural. It could not be otherwise.

This was again  
but natural.

Human mind, as it is constituted, could not but pass through these channels. Like every other branch of human knowledge or thought, simple and pure truths never come all at once; and the empirical method of thought must precede systematic and scientific knowledge. Alchemy must precede Chemistry. Astrology must precede Astronomy. Similarly metaphysics must precede true psychology. Religions founded on imagination must precede those grounded on science. That has been the order of growth everywhere else in every branch of science, or of human thought, and it could not have been otherwise in the domain of religion. Evolution from the lower to the higher, from chaos to cosmos, has been the order of things in all directions. This is the pathway on which the wheels of nature fly.

And just as it needed a Galileo to perceive the movements of the Earth round the sun, or a

India, the  
birth-place of  
Science-ground-  
ed Religion.

Newton to discover the law of Gravitation, it remained, be it said, to the lasting glory of India, the land of the *Rishis* of old, for a noble son of mother *Bharat*, the product of a long and illustrious lineage of *Kanya Kubja* Brahmins of the *Gangetic* Valley of Upper India, to see the true light regarding the real object of man's life, and to discover the one, true, and unshakable foundation whereupon to build the structure of the Science-Grounded Religion or the *Vigyan Mulak Dharm*, which would be one and the same for all mankind, and for all ages to come, universal and non-sectarian in its character, productive of the highest good to humanity, and to the world at large, free from all sorts of wrong and harmful practices and rites consistent with all the laws of nature, helpmate of all true progress, civilization and of evolution of man, society and nations.

But such grand light does not come perchance. Such sublime truths are not discovered by mere accidents. The inner

A unique nature required to discover and found such a grand system of Science-founded Religion.

nature of the recipients of such a grand light should have reached that particular stage of evolution where alone it would be possible for such light to flash and have its abode. As pointed out by John Stuart Mill, none but a Newton could have discovered what Sir Isaac Newton did. Similarly in the course of evolution of the inner self, *Dev Guru Bhagwan*, Shri Satyanand Agnihotri, the blessed discoverer and teacher of the true scientific religion and the right nature of *Sat Dharm* or *Dev Dharm* and the propounder of the true object of man's existence, had reached that stage of evolution where the inner organism of man has at last become complete in its constitution, just as in the course of evolution the external organism or body has attained completeness in man. It was with this unique nature of his completely evolved soul alone that Shri Dev Guru Bhagwan could pierce through the thick veil of all fiction-grounded systems of the world, and skip over the shaky walls raised on shaky foundations and discover the rocky soil whereupon to lay the unshakable foundations of the Science-Grounded Religion, and to rear up thereupon a superstructure of true philosophy of religion, raising it to a plane where it would no longer remain a matter of faith and mysticism only, but become, like all other sciences, a matter of exact knowledge and experiment, equally applicable in the case of all men and in all climes and under all conditions !!

What are the unique powers manifested in Shri Dev Guru Bhagwan's Soul, it may be asked, which complete man's inner organism.

What are the unique powers manifested in Dev Guru Bhagwan, which complete man's inner organism.

These unique powers, the manifestation of which in the life of Shri Dev Guru Bhagwan has completed the evolution of man's soul, are—

- 1st. *Complete Love of Truth* in not one, two or more, but in *all* the relations of man with *all* the beings of this Universe, and in all directions of man's thoughts, studies and activities etc.,—
- 2nd. *Complete Love of Goodness*, betterment, of the Higher Course of Life in not one, two, or more but in *all* the relations of man with *all* beings of the Universe and in *all* the efforts and activities of man in *all* directions.

- 3rd. *A strong sense of hatred of all that is false, or wrong, or superstitious or founded on fiction, in all the relations of man with all beings in the Universe and in all the thoughts and walks of man's life in all directions, and*
- 4th. *A strong sense of hatred of all that is harmful, injurious, degrading or that leads one to follow a lower course of life in all the relations of man with all beings in the Universe and in every thought or walk of man's life in all directions.*

Having realised this unique nature of the soul, Shri Dev Guru Bhagwan has seen that the attainment of happiness or *sukha* and freedom from pain or *dukha* is not and cannot be the real and the highest object or the true goal of man's existence. He has seen that the first and foremost instinct of a living organism from man to the tiniest vegetable is to make an effort *to live* and *to desist death*. No doubt, in the course of evolution, the desire to live, has been supplemented by the desire to live *happily*, in the case of animals and also in the case of man ; but here too man, under normal conditions, wants to save his life first, even at the expense of happiness if necessary. In fact there could be no happiness if there were no life—no enjoyment, if there were no enjoyer. And, in fact, it needs no explanation to tell that pleasure-seeking not unoften leads to disease and death. To save man from death or to keep the organism called man alive, is, therefore, the first and foremost necessity. But does the organism called man come to an end with the destruction of its life-force or soul? Can man's life-force or soul die? Is not his life-power or soul indestructible and eternal? No! Not necessarily! And it is on the discovery and proper recognition of these most important but true facts of nature, made by Shri Deo Guru Bhagwan for the first time, in the history of the world, that the fundamental difference of the Science-Grounded Religion of Dev Dharm with all the imagination-founded systems of the world comes in. The revered founder of the Science-Grounded Religion has *seen* and discovered that like other beings of this Universe, Man's inner organism or his life-force, called *Atman* or soul is as

much subject to the eternal and immutable *law of change* which is incessantly being wrought throughout the universe, as other beings or existences in the universe are. He has seen and discovered after laborious experiments and investigations, conducted in a most critical and scientific spirit and method of enquiry, that under one set of conditions which may be called unsuitable or unfavourable environment, man's life-force or soul which is the builder, the preserver and the master of his body, *degenerates, decays*, becomes weaker and weaker and ultimately *dies*, bringing with it the death or the extermination of the whole entity or organism called man. He has further discovered and established after laborious experiments and investigations conducted in the same scientific spirit and method that under another set of conditions which may be called suitable or favourable environment, the life-force or soul of a fit person regenerates, grows, gathers strength and vitality and buds forth, as it were new and higher powers which ultimately go to complete his organism and adjust it with the evolutionary forces of nature; and bring about perfect harmony or *Ikatiwa* in all his relations with the universe and thus give him *life eternal*. Eternal and progressive life, it will therefore be seen, is an object that may only be acquired by the fulfilment of the necessary conditions but it does not come as a matter of course. The former course is the *downward or lower course* of man's life; and the latter is his *upward or higher course* of life. Surrounded as man always is by the various environments he can never stand *still* for a moment and escape the operation of the *law of change*. It is on the discovery and solemn recognition of this fundamental and unshakable truth, that the foundation of the Science-Grounded Religion of Dev Dharm is built. And to impart true light or the exact knowledge of the Universal Laws concerning the courses of dissolution and evolution of man's life-force or soul under various environments discovered by Shri Dev Guru Bhagwan and to spread a true knowledge concerning the useful or blissful consequences of the different courses of life on man himself and on his various relations as observed by him, and to infuse the powers necessary to rescue man from the downward course of dissolution on the one hand and to put him on the upward course of evolution on the other and thus to complete his inner organism is the grandest, the noblest and the most unique work, the revered founder of the Science-

Grounded Religion, the most blessed Shri Dev Guru Bhagwan is doing for the highest good to humanity ! !

Now just as a diseased body which is losing its tissues, weight and strength and is getting weaker and weaker every day, cannot be expected to enjoy good health and strength or freedom from pain, similarly it is hopeless or futile to expect the inner man to get freedom from pain and be happy so long as its course of life is not in adjustment with the life-giving environment, and consequently is one of disease, degeneration and death, and it matters little what creed or dogma one follows, or what form of worship or prayer or profession one pursues. It is equally futile to expect that man would escape from the effects of the immutable *law* of *change* with the *fiat* of his sweet will or belief. It is the evolution of the soul, by putting it under and adjusting it with favourable environment, that is needed first and true pleasure and all other blessings which are the necessary accompaniments of the higher course of life and the result of perfect adjustment and harmony with various life-giving relations will follow as a matter of course.

It would thus be seen, however that it was not only necessary to have a *seer* who could see and realize the different courses of man's life and know or discover the Universal laws as to how they are produced, and the effects they have on the organism of man himself and on other existences with which he is related ; but it was also necessary that a manifestation in human form of those higher forces should be born, who should not only be able to make an individual see his or her downward course of life and its woeful consequences but should have also the *power* to enable that individual to receive true light concerning the higher course of life. In other words it was necessary, that there should be a manifestation of the higher forces, which could provide a suitable or favourable environment for a human soul yearning to be free from the downward course of degeneration and dissolution and to pursue the higher course of light, power, and growth, and thus to complete its inner organism. Such a manifestation of the higher forces or *Dharm shaktis* is Shri Dev Guru Bhagwan, the blessed founder and teacher of Dev Dharm and the founder and leader of the Dev Samaj.

Being endowed with this unique nature and having discovered the scientific foundation whereupon to construct the true philosophy of *Sat Dharm* and having devoted years upon years to the study of the inner organism or soul of man and the different courses of his life in his various relations and the way in which they are produced and the effects they have on him and his surroundings in this life and the life to come, he has elaborated and completed the system of *Dev Dharm* and has given the results of his life-long labours in his greatest and unique book called the *Dev Shastra*.

The Dev.  
Shastra.

We will give here, however, the following brief summary of his fundamental teachings regarding the universe, the *atma*, the true nature of *Dharma*, the real object of man's life and the way to attain to it :

A brief out-  
line of the basic  
principles of  
Dev Dharm.

### I. *The Universe.*

1. The universe or Cosmos is one and consists of *all* matter and *all* Force.

2. Matter and Force being *indestructible* in their nature do *always* exist *together* in some form or other ; hence no *being* has created them.

3. Power manifests itself in motion and motion causing changes in the Universe, brings forth the numerous forms and destroys them.

4. The Universe has Four Divisions, which are intimately related to each other, namely : (1) Inorganic, (2) Vegetable, (3) Animal and (4) Human.

The inorganic world is the root from which different varieties of organic life have gradually evolved

### II. *Man's life.*

5. Man's life or soul being the builder, the preserver and the ruler of his body, is the most *essential* part of his existence.

6. Man's life or *soul*, like his body, is an *organic* existence, consisting of the various *powers* of intellect, desires,

passions, and emotions etc. It survives death under certain conditions.

7. Man's soul being a part of the Universe is as much subject to its *Immutable Laws* as is every other being thereof.

8. Under the Universal Law of change, man's life or soul either develops or degenerates or becomes extinct.

9. Man's soul develops, if it possesses the requisite capacity for higher life and has favourable environment.

10. Man's soul degenerates if it either lacks the requisite capacity for higher life or is under unfavourable or dissolutionary environment.

11. By not fulfilling the Laws of its preservation and development and by following the degenerating course, man's life or soul, and with it his very existence becomes *extinct*.

### III. *The Higher Life.*

12. The higher life or the true and perfect Dharma consists of :

(a) The various powers of strong hatred (*Virag Shaktis*) against all that is untrue and wrong, that save and preserve the soul from degeneration and impurity ; and,

(b) The various powers of strong love (*Anurag Shaktis*) of Truth and Goodness that conduce to its evolution in its various relations with the cosmos.

13. To attain the perfect or true Higher Life and thus save the soul from degeneration and dissolution, and to grow onward till it reaches perfection, in harmony (*Ekatwa*) with the course of evolution is the goal and the highest object of man.

14. To acquire true knowledge and to evolve the requisite *Virag* and *Anurag Shaktis* of Higher Life, it is necessary to harmonise with one's own environments.

15. Shri Dev Guru Bhagwan, being the manifestation of all the powers of true and perfect Higher Life, represents the true and perfect organism of the soul.



#### IV. *The Dev Dharm.*

16. The manifestation of the perfect Higher Life in Shri Dev Guru Bhagwan is the Dev Dharm. As the Dev Dharm stands on the basis of Cosmic Laws :—

(a) It is science-grounded and therefore the only true, universal and life-giving Religion and,

(b) All other religions being not so based are not true and perfect and therefore,

(c) They not only lead a man astray from the True Dharm, but,

(d) Prove very injurious to him and others in various ways.

These are, then, the fundamental principles of Religion called Dev Dharm, which are one and the same for all humanity, universal and non-sectarian in their character, applicable equally to each and every individual, be he a Raja or a poor man, educated or illiterate, Indian or European.

Now let us see how the system of the Religion of Dev Dharm works in practical life. Well, the practical results of the Science-Grounded Religion of Dev Dharm in the physical, intellectual, social and moral evolution of its followers, have been as unique and wonderful as its teachings and fundamental principles are unique and remarkable.

In the first place, hundreds of drunkards, flesh-eaters, bribe-takers, thieves, debauchees, and reckless characters, who had, in some instances, in spite of their profession of their faiths made themselves a terror to their community, a disgrace to their families and were considered to be past all reformation, have by coming under the influence of Shri Dev Guru Bhagwan, become altogether changed persons, and are now leading new lives to the wonder and great pleasure of their relatives and friends. A large number of persons have returned to their rightful owners, what they had stolen or received as bribes, or what they had acquired through other illegitimate means, before coming under the life-giving influence of Shri Dev Guru Bhagwan.

How the system of Dev Dharm works in practice.

Reclamation  
or  
Purification  
work.

Besides the work of purification, a regular course of religious exercises such as worship, communion, prayer, service, readings etc. in strict conformity with higher life in man, has been evolved and is being practised by the followers of Shri Dev Guru Bhagwan, in order to create and develop the noble feelings of compassion, sympathy, charity, reverence, gratefulness, self-sacrifice, service, making sufficient reparation for past wrongs etc. and to develop a sense of right and wrong in the various relations.

Another unique feature of the *Sadhan Bidhi* or the course of religious exercises, inaugurated for the first time in the history of religion by Shri Dev Guru Bhagwan, consists in the regular examination and adjustment of man's relations with all his surroundings. The whole year is divided into 16 periods for this purpose and each period is allotted for the examination, correction and improvement of one's relation with one set of relatives and is called the *Yagna* of that particular relation. The concluding day of each *Yagna* is called *Brata* and on that day, the results of *Sadhans* or efforts made to improve that relation, are required to be reviewed and a vivid picture of the woeful consequences of leading the downward course of life in that relation, and a picture of the blessings of leading an upward or higher course of life with regard to it, is drawn before the *Sadhaks* or devotees and an appeal is made to adopt the higher or upward course of life and be higher, nobler and more useful thereby. The following is the list of these *Yagnas* :

- (1) The relations of parents and children ( मातापिता सन्तान यज्ञ )
- (2) The relations of brothers and sisters ( भाइभग्निय यज्ञ )
- (3) The relation of husband and wife ( पतिपत्नी यज्ञ ) (4) The relation of master and servant ( भतास्त्रासौ यज्ञ ) (5) The relation with the Dev Samaj ( देव-समाज यज्ञ ) (6) The relation with the fellow members of the Dev Samaj ( सेवक यज्ञ )
- (7) The relation with one's race or nation ( स्वजाति यज्ञ )
- (8) The relation with one's country ( स्वदेश यज्ञ ) (9) The relation with the humanity at large ( मनुष्यमात्र यज्ञ ) (10) The relation with one's own being ( स्वानित्व यज्ञ ) (11) The relation with the departed ones or *Parlok Bascas* ( परलोक यज्ञ )

(12) The relation with the animal kingdom ( पशु यज्ञ ) (13) The relation with the vegetable kingdom ( उद्भिद यज्ञ ) (14) The relation with the inorganic world ( भौतिक यज्ञ ) (15) The relation with Dev Shastra ( देव-शास्त्र यज्ञ ) (16) The relation with Shri Dev Guru Bhagwan ( सद्गुरु यज्ञ वा देवगुरु यज्ञ ).

Beginning with the reformation and the cultivation of individual character, Shri Dev Guru Bhagwan is making his influence felt in the family circles of his followers and many really good families and sweet homes are coming into existence.

Influencing the home-life.

Needless to say, that as the all-round evolution of man is the main object of Shri Dev Guru Bhagwan, the cause of social reform in all its branches has also received, his full attention. Early marriage is altogether discarded in his Samaj. Polygamy as well as Polyandry are altogether prohibited. As for intermarriages and dining with each other, no distinction of caste is observed. Forced widow-hood is discouraged, and re-marriage is allowed where desirable. Useless expenditure and useless and harmful rites and practices on the occasions of marriages or obsequies or other occasions are strictly prohibited. *Sikpa* or the beating of the breast on the occasion of deaths of relatives which is prevalent in the Punjab, is strictly prohibited. Girls receive the same kind of education as the boys. Women receive their due share of rights in the household circles and also in the Samaj. No undue *parda* is observed. Ladies join the Samaj meetings and take part in their proceedings freely when necessary. The education of girls and grown up ladies receives due attention, the proportion of educated women being almost eighty per cent. in the Samaj. Efforts are made to raise the so-called low castes. Sea-voyage is freely allowed and encouraged. Total abstinence from all intoxicants is vigorously preached by the Samaj. Several liquor-shops have been closed through the efforts of the Dev Samaj). Habits of cleanliness and the observance of the rules of Hygiene are encouraged. The spirit of fatalism which is the bane of our country, is freely exposed and expunged. Charity is regulated and checked from flowing into unproductive channels.

Work of Social Reform.

The beneficial system of Brahmcharj is revived and already several dozens of boys and girls have been ordained as Brahmcharis and Brahmcharinis, and they have their regular classes attached to our schools.

**R e f o r m e d** Several household ceremonies are performed according to the reformed *Anushthan Vidhi* or Code of household rites of the Dev Samaj :—

(1) *Nam* and *Jat Karan*, (2) *Ann Prasan*, (3) *Vidya-rambh*, (4) *Brahmcharj* and *Upanayan*, (5) *Vivah* or *Marriage*, (6) *Anteshthi Kriya*.

Passing from the individual, home, and social reform work, when we come to the organization of the Dev Samaj, the unique character of Shri Dev Guru Bhagwan's life is found to have put its stamp even here. The primary conditions of admission into the Samaj are that each and every member should have become so much changed at least, as to be altogether free from any great sins and evils and be able to take a vow to remain so in the future.

Unique conditions for the membership of the Samaj.

# SOURA-UPASANA.

OR

LIGHT-WORSHIP.

BY

B. C. MULLICK, Esq.

*Salutations to the all-comprehending Being  
Brahman manifested as Light.*

MAHARAJA, LADIES AND GENTLEMEN !


**T**HIS Light-Worship appears to be the Truth or the essence at the bottom of all the Religious systems of the World. The Vedas and the Zendavesta, advocate this in unmistakable terms. The names Brahma, Vishnu, Shiva, Kali, Durga &c. are only synonyms for the Sun and his Light which is the Reality or Substance in this manifested Universe. And we shall not be far from truth when we say that this Light is also the Holy Light of the Christian Scriptures and the Noor of the Koran.

In the Vedas, God or the Brahman is the all-comprehending Being expressed as Light and is said to be composed of seven limbs. The Earth is said to be His feet, the waters the fluid portion of His body, the fire His mouth, the air His life, the ákása His ears and head, the moon His mind and the sun, the eye of His intellect. These seven, though perceived separately from one another, are the various aspects of the one Existence, Substance or Reality, called the supreme Being or Parameshwara, the Virat or Bishwarupa. This is not allegory pure and simple as some would have it.

All the religious scriptures of India, *viz.*, the Upanishads and the Samhitas, the Smritis, the Puranas, the Tantras, and even the six schools of Philosophy or the Darsanas,

Septenary com-  
position of God  
and Man.

advocate the worship of Light and do they must, for they are all of them with the exception of the Tantras, dependant on the teachings of the Mother of all the scriptures, the Vedas.

To the question "Whence do we come and whither do we go?" We answer by saying that all creatures come and go back to the Light. This Light is the substance from which the life and consciousness of all creatures have been derived and to which they eventually return, wherein also resides the Heavenly Father. This is the dictum of all the Religious systems of the East and the West. Among all the sects in India, the Symbol  is used before the name of a dead person; which means that the person has gone back to the lights of the sun and the moon or to Isvara, leaving his body of the five elements behind him.

This all-comprehending Being, Brahman is also looked upon as the Trinity: *viz.*, Brahma Vishnu, and Maheshwara. Our earth composed of the five elements has emanated from the sun like a spark from a lump of red hot iron hammered on the anvil. \*This fiery mass has cooled down and has become our habitable globe. In the fire you see the five elements. The *âkâsa* contains the fiery mass or flame; without air it cannot burn; the flame itself is the third element—oil and wick or the fuel must be composed of water and earth. This fire is the gross form of Light. So fire is at the root of the creation which after dissolution again goes back to fire.

The two divisions (*i. e.* manifested and unmanifested) of the Complete Being are the most prominent in all the important religious systems of the World. But to say that the *Nirākāra* or the unmanifested is the real and conscious God and that the manifested, is inanimate and unconscious—is a misconception. This, we submit, has done a great mischief. The real interpretation of all of them seems to be, to the Light-worshippers, that the Complete Being is both *Nirākāra* and *Sākāra*, *Nirguna* and *Saguna* manifested as Light in its various forms. The worship of this Light has been the most ancient form of religious service as would be found from the following quotations:—

In the Vedas the word "Agni" like the word "Jyoti" is

used as a synonym for the Terrestrial Fire and the Sun. The *Jyoti* is the creator of the Sun and the Earth.

References from the Vedas. He is the chief of the Devas. Agni is also said to be the Purohita (one who is placed in front) in ऋषिनीं पुरोहितं &c. Agni is said to be the sacrificer of all, as all oblations are poured into its seven-flamed tongues called सप्तजिह्वा (seven tongues).

The next Sutra we take is चित्तं देवानामुदगदलिकं. In this the Sun-God is said to be the Paramatma, whose self is Mitra, Varuna and Agni i.e. दुष्कीक the Sun (Heaven), the middle region or Moon and the Earth or the terrestrial fire. In the गायत्री mantra of the Vedas we clearly find the worship of the Sun and the term सविता clearly points to the Sun as has been explained by the great सायनाचार्य.

We shall take from the Rig-Veda Samhita of Mr. R. C. Dutt, his comparison of the objects which these words mean

References from the Zendavesta. in the Avesta of the Iranian Aryans. Among the Iranians Mitra was worshipped as

Light or the Sun—as amongst the Hindus. Ahuramazda of the Zendavesta is the same as our Mitra. Again, we have given, like the Iranian, the sacrifice or powers of creation to Mitra. He is the Lord of a vast-field. He is the chairman of the assembly. He has thousand beautiful ears, has ten thousand eyes, his consciousness is complete. He is powerful, does not sleep i.e. is resplendant and always awake.

In the Avesta, Agni is said to be the son of the creator Ahuramazda (omniscient) and his name is Atara. And in the place of the Vedic *Baruna* (the moon) we find the word *Barana* meaning the same thing, like the word *Mitra* in both the scriptures. As regards worship, Ahuramazda says that Mitra is as much an object of worship as Myself. But as we are definitely and intimately connected with the Mitra or the Sun of this system, He is adorable to us; His influence is the greatest upon us and the Earth. The Earth, science roughly estimates, is sustained by the 2170 millionth part of His Energy—Yet we say in our ignorance that we would not worship Him but worship an unknown God. We see then that Ahuramazda and Mitra of the Avesta mean the same thing as the words *Purusha* and *Mitra* of the Vedas. In the worship of Fire, special care is taken to obtain the fire caused by lightning. This fire is reserved

as the symbol of God's Light and also of the visible form of the heat and light of the Universe.

In the ईशोपनिषद् we find the worship of the Sun in the mantra हिरन्मयेन पादेन &c. In the Hindu Puranas we find that from अकार the first manifestation of the Brahman came out the five Devas, (the Sun being the first) the different followers of which represent the five sects in India ( पञ्चोपासना । )

### *Reference from Buddhism.*

Similarly in the Buddhistic literature we find that this Infinite Light is also worshiped. In the book entitled "A short history of the 12 Japanese Buddhist sects" translated into English from the Original Japanese by Professor Bunyan Nanju M. A., of the Tokio University, we find that the Shingon-shu, sect, tells us that we can attain to the state of the great "Enlightenment" if we follow the Secret Laws regarding Body, Speech &c. which runs as follows:— "These six exist every-where so that they are called Mahabhutas or the Great Elements. The ultimate knowledge is the Vajradhatu वज्रधातु or Wisdom—the first five being Garbhadhatus गर्भं धातु. This Vajradhatu has been translated by Professor Nanju as immeasurable Light.

In the northern school of the Buddhist, the Trimurti of the Hindus appear under Buddhistic names. Shiva or Sadashiva is represented by Amitabha or Boundless Light, Vishnu or Krishna by Padmapani otherwise Avalokeshwara. The third Manjstri is the representative of creative wisdom corresponding to Brahma."

From the *Trisarana* or prayer of the Buddhists we gather that by "Sangham saranam gachha" ( सङ्गं शरणं गच्छ ) Dharmam Saranam Gachha ( धर्मं शरणं गच्छ ) and Buddham Saranam Gachha ( बुद्धं शरणं गच्छ ) is meant "I pray to the Physical, the Vital and the Enlightened or Buddha aspect of Nature." We shall finish by stating another truth about Buddhism. Sakya-sinha is said to have become Buddha by sitting under a Bodhi-tree in meditation, surrounded by the Devas headed by Indra and Brahma. This Bodhi or Wisdom-tree must be something else than the fig-tree under which it may also be, that he used to sit in contemplation. In the last chapter of Katho-



panishad which was very much liked by Buddha—we find that the “Eternal fig-tree has its root in the Heavens and branches downwards. It is white because it is Brahman and it is said to be immortal, therein are all the three worlds placed”. This fig tree is the Atman or Brahman. Now I think there can be no doubt that Sakyasinha became Buddha by worshipping that Light of Brahman manifested as the three lights of these three worlds, the sun giving him intelligence, the conscious forces of the Moon and Earth—represented by Indra and Brahma giving him powers Vital and Physical. That the Worship of the Sun increases our intellect and vitality which gives strength to the Physical body is evident from the Savitri Mantra, Mother of all Vedas. So in our opinion the great Buddha was the worshipper of Light from which came his Enlightenment or बुद्धत्व ।

In the old Testament of the Christian Scriptures we find the septenary and treble Divisions of the Universe and man. The fundamental principle of the existence of the Eternal Self which is the life and light of all things created, in the Jewish Faith, was accepted by Jesus and invocations to the Holy Light, are found in the Books. Be it noted also that the words God, Soul and Trinity in the Bible as also Sacrifice, Baptism, Atonement and many other words have lost their original import. God is used in the singular and in a personal sense only. The Soul is used as identical with the Spirit. Trinity is variously interpreted. But the meaning points to the substances in their triune divisions in each of the three objects or lights or spheres as they would signify natural objects, their powers and properties.

As to the objects and methods of worship we find that the Jews worship God as the “*Pillar of Fire*” and the Christians proclaim that “God is a consuming fire” and the eternal cause is the Light of all created things” *i. e.* God or Spirit manifests as fire, life and Light. His worship is usually done by offering sacrifices to the Fire, as well as by words or singing of psalms and by the perfect sacrifice of Christ or Spirit to the will of God. We should be pure in our thoughts, words and deeds or actions. Then will be effected the *At-one-ment* (atonement) or union of the Trinity of man to the Trinity of God—by being baptised in spirit and fire or in “Light.” The present method of using Jordan water in Baptism is also analogous

References from  
Christian Scrip-  
tures.

to the Hindu method of sprinkling Ganges water for purification and offering water to the Pitris of the Lunar Sphere, the moon being the water-god of the Hindus. Hence we may say that Light in its treble division is really the object of worship in the Christian Bible. Having dealt with the subject of Light-worship and the relation of Man with the Universe as laid down in the different scriptures of the world, we proceed to deal with it from a common-sense point of view.

Now what do we see outside? We see that Light manifests itself in two aspects. The sun light and the moon light. By the help of the one, we see everything clearly and distinctly. By the other we see dimly with doubtful knowledge. So that the one can be said to be higher, the other lower. We also see that human beings along with other creatures have three states of consciousness, the waking, dreaming and sleeping. In the sleeping state, the eyelids having fallen to shut out light, our consciousness is drawn inwards and is as if non-existent. In the dreaming state our consciousness manifests in a very hazy manner generally about uncertain matters and ideas. In the waking state our consciousness has full play.

Now let us try to show the natural relation of these states of consciousness with the different aspects of Light. Generally we see that with the advent of the sun in the morning we awake from the sleepy state, perform the manifold duties of life and with the advent of the moon in the evening we go to sleep again. There are, of course, a good many exceptions. We come to this then : That during day time higher consciousness prevails and during night lower consciousness prevails. This is the ordinary and natural law. During deep sleep consciousness remains dormant. It is not manifest. Similarly Light, the cause of consciousness also is manifest and unmanifest and with the degree of display of inward consciousness or light the religious propensities of a man are measured. The eventual identity of a man with the Light is the total absorption or Nirbana State of a devotee.

That this Light forms a portion of our constitution is evident from the fact that light is seen to issue from the eyes of some species of animals. Besides this, we must take into consideration the fact that the eyes of all creatures are shining and adopted to receive light only. Another fact we must note : that in the absence of Light, notwith-

standing our open eyes and egoism, we cannot see, because the inward consciousness of the Light outside is not present. We therefore come to this :—

1. That generally in the absence of Light we sleep and become unconscious and cannot see or perform any act of consciousness.

2. That in the presence of moon light or star light we see hazily and our conclusions are not correct as in the dreamy state.

3. That in day light we see clearly and our conclusions are correct. We generally remain awake and our consciousness plays to its fullest extent.

We have known that there are always two paths laid down in the scriptures for the devotees, the Devayana and Pitriyāna or the Archirādi mārga and Dhooma Mārga. These paths mean the Solar and Lunar paths and these two paths which the devotees attain after death are the results of two methods of worship termed *Jnana Joga* and *Karma Joga* in our scriptures and Darsanas. The path of devotion may be with or without rituals. But the word *Karma-Joga* really means the performance of Vedic rituals, Homa or sacrifices and Light-worship or the worship of the Vedic Mahāparusha is the way to Jnana Joga.

Illiterate as the late Paramahansa Sivanarayan Swami was, he realized the natural relation of things and propagated the truth, the worship of the complete Being manifested as the Light of the Universe. It is he who has opened the door to Lightworship in a scientific way for the welfare of humanity young and old, rich and poor, ignorant and learned. By his grace we can easily assert that by whatever name we call the Infinite and Eternal Being,—Jehovah, God, Khoda, Siva, &c., every one of us must admit that He is the Creator and sustainer of the Universe as Light.

He has laid down the simple precepts for the guidance of humanity under the following six different headings :—

1. To keep the body and the outer environments as much clean as possible.
2. To do good to all creatures as much as possible.
3. To utter and contemplate the syllable "Om."
4. To perform Homa, when the condition permits.

5. To hold Light methodically through the eyes and over the head and body.

6. To meditate on the complete Being manifested as Light.

We pray in the following manner. "Oh ! Thou complete Brahman manifested as Light, who art the parent, preceptor and Soul of the universe ! Unmanifest and manifest art Thou ! Thou art the Universe of forms ; the gross, the subtle and the causal, the moving and stationary, all art Thou, who art visible before our eyes ! Thou art the source of happiness and prosperity to the Universe.' Forgive us, our sins and purifying our minds oh Lord ! make us enjoy the sublime bliss of Salvation in this and the life to come. Again and again do we salute Thee !!!

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# HINDUISM.

BY

SWAMÍ SARADAÑANDA.

OF

( *The Ramkrishna Mission.* )

**T**HE conception of religion or religious ideas in man has been found by many of the scholars of the West to have its origin in the simple feeling of terror. Others have traced it to the complex feeling of wonder or awe. The primitive man, first opening his eyes on this rich and mystic combination of colour, sound, smell, touch and taste,—that appears to us as the vast external world, must have spent many a æon in getting acquainted with its nature. And complex as was the object of his enquiry, no less complex was he himself, the knower ; hence the primitive man, with powers of almost infinite possibilities lying dormant in him, must have been tossed by complex emotions and sensations from the very beginning, that made him look upon life's daily events through the hallowed haze of poetry, and withal enjoy life with all the gusto of an animal. Therefore the attempt to trace religious ideas to a simple sensation, as that of terror or wonder, seems to be an impossible one. Whatever might be put forward in favour of the origin of such ideas, it is evident that religion or anything worthy of the name, can never be said to have begun in the human mind until the dawn of the idea of a second existence apart from that in which the primitive man used to sense and enjoy the external world. This must have originated in dreams or in the curious, and to him inexplicable, experience that he used to get during sleep. Then in the dark shady hours of the night when he witnessed the scenes and persons that he had never seen before, and acted in and with them, as he never remembered to have done before, during his waking hours, there began to arise in him the idea of a separate existence, to which he was transferred, at times,

by some mystic power, during the mystical hours of sleep. The simple primitive man believed in those facts of his dream-experience as much as he did in the perceptions of his waking hours and thus was originated the basic idea of Religion, which played and is still playing such an important part in the history of human development.

We must not imagine, however, that the idea of the existence of an immortal soul originated in the human mind with this idea of a second or double existence by the help of dreams. The idea of immortality must have been a later growth, and must have established itself in the mind of man after he had seen the mystery of all mysteries, death, and brooded over the fact of its power over all,—nay after he had actually seen the spirits of some of his departed ancestors. Strange as the assertion might seem to some of us, it is no less true that the traditions of every race and clime bear testimony to the fact, that animism, or spiritism, or ancestor-worship originated in man's getting acquainted with his departed ancestors. Even now, in these days of scepticism and scientific enlightenment, can be found persons who will not hesitate to assert that they too have made such acquaintances.

However that might be, it seems to us that as the primitive man was concerned from the very beginning with both the external and the internal world (the Universe outside and his own mind),—the facts of his experience in both these must have contributed to bring forth his full-formed religious ideas. The beautiful and at times terrible powers playing in the external universe, exciting corresponding emotions of wonder and terror in his mind, must have led him step by step from feticism through polytheism to monotheism; and the vast but no less mysterious powers of the internal world or mind, which helped the primitive man to form first the idea of a second existence of himself, must have guided him, through the idea of an existence beyond the grave, to animism, and thence to the belief in a subtle and indestructible part within himself,—the Soul. One must not imagine however, that these two sets of ideas grew in the mind of the primitive man one after the other. They—I mean, the belief in an almighty external power ruling over the Universe and ever remaining distinct and separate from it, and also the belief in an immortal human soul, created by Him, after

His own image—must have grown simultaneously like parallel streams, until ultimately they were blended into one in monotheism.

There is good evidence to support the theory that the branch of the Aryan race, which had established itself in India long before history was born, had already gone through the successive steps of feticism, animism and polytheism before it entered this country. The Vedas, which are universally accepted to-day as the oldest scriptures extant in the world, bear testimony to it. The Samhita and the Brahmana portions, which comprise the hymns and narrate in detail the different rituals or sacrifices for which those hymns are to be used and which undoubtedly are the oldest portions, though addressed to different gods, uphold each of them as the God of the gods and the Ruler of the Universe. Thus Indra, the Maruts, the Asvinis, the Rudras and all the rest have been extolled in the different hymns one after another, and attributed with such supreme qualities as to give the reader the idea, that each in turn was looked upon as the Supreme Ruler of the Universe. The only explanation of this apparent polytheism is that the worshippers had long formed the idea of the one only God and were then looking upon each of these gods, whom they used to worship as separate entities before, as different *manifestations* of that one Being and therefore one and the same with Him and with one another. If the Vedas are the oldest scriptures in the world—as has been proved by modern scholarship, from a comparative study of the history of the nations of the world, from internal evidence, from astronomical data and from various other sources,—then the fact becomes established, that in the dim, dark ages where tradition sheds no light to dispel the gloom,—when Egypt, Greece, and Rome that played successively such important parts in the history of human development, were as yet in the womb of futurity, when the forefathers of the Hebrew, the Phœnician and the Greek were leading a tribal nomadic life and struggling to come to the idea of a God of gods through their various tribal feuds—the Aryans, in India, had already grown introspective and had evolved a full-formed religion and philosophy of their own. Nay, the customs of the different nations of dealing with their dead, in much later times, tend to prove that the idea of the existence of the soul must have originated first in

India,—and who knows how much India had helped other nations to form the same? Egypt, trying to preserve the dead bodies of her kings and queens, with the idea that with the destruction of the corpses would come the dissolution of the souls that lived in them; the Jews, the Christians, the Mahommedans and various other nations burying their dead with the idea that they will all rise at the trumpet-call on the Day of Judgment, with the *physical* bodies that they possessed while living;—undoubtedly point to the fact that the idea of the Soul, as entirely separate and distinct from the body and unaffected by the preservation or destruction of it after death, had not been fully developed amongst them.

However that might be, in trying to delineate Hinduism we must come to the Vedas, which comprise the Samhitas and the Brahmanas, and then to the Upanishads or the Vedanta, the latter portion of the Vedas. Of the former we have already given an idea. A few words more\*and we shall come to the latter.

No one here needs to be told, we suppose, that the Vedas are not one book, but a vast collection of religious records of the past, divided or classified into four different sections or groups known as the Rik, the Sama, the Yajus, and the Atharvan. Each of these four main groups is again subdivided into three different sets, namely, the Samhitas, the Brahmanas, and the Upanishads. The Samhitas are collections of Hymns or prayers addressed to various gods, the number of whom has been found to be thirty-three in all; the Brahmanas narrate the time, the place and the manner in which the different hymns of the Samhitas are to be effectually used, or, in short, the different sacrifices performed in all times, during the performance of which the different hymns were chanted. The Upanishads record the religious experiences of truth, at which the votaries of each of the four groups of the Rik, the Sama, the Yajus and the Atharvan, ultimately arrived, after long practice, through successive generations, of particular sacrifices and the chanting of particular hymns during their performance. For we must remember here, that although the custom might have been at first for each Brahman or Brahman-family to become versed in all the four different groups of the Vedas above mentioned, it was soon found out to be impossible to do so, as the records grew in time, and thus



each family confined itself particularly to the study and practice of only one of them.

We shall now come to see if there is reasonable ground for the peculiar belief of the Hindus all over India, that the Vedas are uncreate and eternal, that they existed in all times, with the Great Lord of the Universe, that they are the purifying breath of the great Being (पुरुषनिःश्चितम्) and are indeed the power through which He projected the Universe at the beginning of each Cycle, out of Himself, as the spider its web. The history of religion has not been able to find the existence of such a belief in any other nation. Strange as the belief seems at first sight, it will appear in a different light when we seriously consider the question of the dawn of knowledge in human mind. Whence and how does knowledge arise in man, where is the fountain-head of that life-giving stream that flows out of man, solves all his enquiries and makes more than a god of him? The discoverers of the secular sciences and arts, which closely questioned as to the part that their mental abilities played in making their respective discoveries, would invariably say that it was always a passive rather than an active one,—that they merely put themselves into the proper attitude of concentration on facts, and the knowledge or truth flowed of its own accord, flashed all of a sudden from some unknown source into their minds, they knew not how. The spiritual seers of truth or the Rishis of the Vedas, likewise, realised the same fact in going to discover the science and art of religion, the ethical and spiritual relation between the souls and the Over Soul, with all becoming humility that is rarely found in this sceptic age of materialism, held themselves to be merely the instruments through whom the Lord's truth and knowledge flowed out and shone to benefit humanity—यमेव एष इत्यनेन लब्धमस्मैव आत्मा त्रिषणुते तन् स्वात्—“He whom the Self chooses, by him the Self can be attained. To him this Atman reveals Its true nature.” They found the source and depository of all knowledge in the Lord of the Universe and thus never took the proud name of discoverers or inventors of the spiritual laws,—but of *seers* of those truths through the Lord's grace. Indeed whether man knows it or not, every knowledge that comes to him in life, existed in all times, for the very relation of the Lord with the universe

and all individual souls, is immanent and eternal, and the method of His manifesting Himself as these, is what man is finding out in parts as results of his enquiry and investigation—and is it not true that that constitutes all our knowledge? The word Veda, therefore, from the Sanskrit root *vid* to know, means the sum-total of the records of all spiritual laws that man has found out, up to date and what he is likely to find out in all future times, the laws that existed and do exist eternally with and in the Lord. No wonder the Hindus believe those truths to be eternal and uncreate.

A science reaches its perfection and culmination when it is able to arrive at the Unity from which the various facts under its consideration proceed, and the science of religion did the same in the age of the Upanishads. It was indeed the greatest day in the history of the world, no matter whether the world recognises it or not, or takes ages to come to its recognition, when the gifted seers of the sturdy branch of the Aryan race who lived in India and early devoted themselves to the introspective or metaphysical process of inquiry, arrived at the direct perception of the Unity out of which all variety proceeds by going beyond the little sphere of what is known to us as ordinary human consciousness. It is easier indeed to rush to the cannon's mouth, vomiting fire and deadly missiles and carrying the horrors of devastation and mutilation all round, than to dare proceed consciously to throw away the basic idea of our consciousness—the Triputi (त्रिपुटी) the knower, the Known and the relation between the two. The human mind stands aghast and trembling at the very idea, fearing dissolution or transformation into dead insensate matter or at best the horrors of insanity. Aye, all honour to the noble pioneers, who offered all on the altar of Truth, and but for whose indomitable ardour and valiant achievements, India, nay the wide world, would have been left the poorer and still groping for the Real, to-day. Let us try to feel a little of the unparalleled daring of these spiritual giants, and then bow down to their hallowed feet and crave their blessed touch so that you and I too may be thrilled with the same burning zeal for Truth beyond all limitation and relativity and for that alone. Heroes were they of the most exalted type, the noble Bânprasthis or Aranyakas, who after getting all the sense-experiences which the world

could afford and fulfilling to the best of their ability the varied duties—civic, national, ethical and spiritual—that make stern demands upon all born of man in all ages and climes, felt through and through the vanities of human life, the utter incompetency of the sense-perceptions to know and grasp the absolute unchanging Truth, the littleness of the various ideas of God that the progressive mind of man is forming through evolution and anthropomorphism and the practice of the numerous rites and ceremonies in obedience to the mandates of the revealed spiritual laws and hoary-headed usages. Remote from all tumult and bustle of the chase after name, fame and wealth, and sense-enjoyments, in the cool shady groves of the wide spreading *banian* and *pipul* of the Indian forests, they pondered over the purpose of the varied experiences of life and of the seething, surging, ever-flowing and mysterious universe. They opened their devoted, humble hearts, with all desires controlled, to the ever-radiant, ever-living-rays of Truth—and the Truth manifested Its blessed self. Thus the constant reiteration of the little ego became stilled within them by the perception of its wide expansion as being itself a part and parcel of that ever-united great Unit—the Universe, throbbing with one life and energy even down to the smallest parts, the atoms. The thundering self-assertion “I exist, I exist” of the all-encompassing Universal Ego was brought to the hush and calm of Its normal condition, when the constant lashings of the mental ocean by the wind-like desires were stopped and the ideas of self-protection and self-manifestation even were hushed within. Then shone out the absolute Reality in all Its effulgence and the truth—that the knower, knowledge and the known ; the lover, love and the beloved ; the worshipper, worship and the worshipped, are all one and the same,—became revealed in the perfection of Samadhi or super-sensuous self-introspection.

This blessed state of an unfettered, unconditioned union with the essence of Being was indeed attained but could not be retained for a long time at first ; for the lashings of the surface of the mental ocean began again by the rising of the simple desires of self-protection and self-manifestation, and from little ripples and wavelets they rose to bigger and bigger waves, to the recurring consciousness of the physical body. But once attained, that unqualified

calm joy of perfect union drew the mind, on the other hand, irresistibly towards it ; and again and again the Ego rose to that super-conscious condition, until by habit the power of ascending to and remaining in that state increased and came under the control of the worshipper's will, and thus became his second nature.

Then came that ever joyous state of the mind which the changeable gross and fine environments of the Physical body and mind could no longer disturb with all their powers, and the "peace that passeth understanding" possessed the devotee, as has been so aptly described in the Upanishads in the words—

भित्तं हृदयमिच्छन् सर्वसंशयाः ।

चैयन् कर्मणि तन्मिदं दृष्टे परावरे ॥

All the knots of the heart—the constant hankering and holding of the human mind to sense enjoyments and little things of the world, all doubts regarding God and future existence, and all necessity of work for developing one's Self, vanish when the Highest is attained.

Again in the Bhāgbat Gita—

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यन्मिदं स्थिती न दुःखिनः शुभनापि विचाल्यते ॥

Attaining which all other attainments appear trifling indeed, and abiding wherein, the greatest of misfortunes has not power to affect and disturb the sweet calm and the unparalleled joy of the devotee.

It was then that the Vedic sage proclaimed the glad tidings to men and to all beings that they too might come and partake of the divine bliss—

शृणु विन्ने अमृतस्य पुत्रा आर्य भामानि दिव्यानि तस्युः ।

वेदाङ्गमेतं पुरुषं महान्तमादित्यवर्णे तमसः परात्मा ॥

Hear, ye children of immortal Bliss, even ye that reside in higher spheres, I have found the Ancient Effulgent One, Who is beyond all darkness and all division."

Thus came forth the mighty trumpet-call to all, in all ages and climes, and thus dawned the day when Religion, and her hand-maid, Metaphysics, were rendered into perfect sciences by the noble exertions of the Rishis of Aryavarta.

This positive condition of an un-fettered union with the Absolute Being, once found and proved to be a higher state of existence than the ordinary human consciousness, by the attainment and manifestation of higher light and power by those who reached it, brought in its train philosophy and metaphysics to help to explain the relation of the super-plane with the lower plane of consciousness, as also the art by which every one will be able to raise himself to that higher plane. This is why we find that the *summum bonum* of all the different schools of philosophy in India has been to show man a way to this goal, and each one of them has tried its best by all the powers of argument that it could command, to support this unconditioned state of existence which had been revealed first to some of the Vedic Rishis or seers of old. Kanád, Gautam, Jaimini, the great Kapila and Pátanjali all have tried in this direction ; all have tried to connect the facts of ordinary human consciousness and experience with the facts of the super-conscious existence. Aye, even the great Tathágata, the mighty man of compassion, did the same, for his Nirván is nothing more than a delineation of this super-conscious condition of the old Rishis and his religion virtually a mere offshoot of the same continuous line of revelations of the Vedas. Thus each built on what the one that went before had done, until the purpose and view of creation and human life stood out in the clearest possible light by the powers of the mighty Vyasa, who succeeded in finding an unbroken link of connection through all the separate spiritual laws and experiences that came to the different Rishis of old, and that appeared and still appear to ordinary human intellect as hopelessly contradictory. Thus the nucleus of the Vedanta philosophy was formed in his aphorisms which needed the giant power of a Sankara to expound and establish in later times.

The effects of the discovery of super-consciousness upon the thought-current of the day were tremendous. The strongholds of dualism and the theories of a Creator possessing entirely different qualities and attributes from the created and His producing the creation out of nothing, came to the ground. We can imagine the dismay in their camps at the time, by what we have seen in the western world in modern times by the rapid advance and great discoveries of science. The performance of long-drawn rites and ceremonies of the old Vedic tradition and of Karma generally, fell in abeyance

in many quarters, and there arose a strong spirit of controversy and debate between the advocates of the old and the new schools of thought,—between the priestly class or the Brahmins generally, who represented the old school, and the Kshatriyas whose number seems to have preponderated in the new. And who knows whether or not this very thing is being pointed out in the traditional account that is to be found in the Vedas and Puranas about the dispute between the Brahmins and the Kshatriyas? In the midst of all this din of the two parties there arose a mighty figure of unsurpassing splendour and majesty, Sri Krishna, who by His super-human power saw things in their true light and tried to bring about a reconciliation by ascribing knowledge (Jnana) and Karma to their proper places, and by His advocacy and performance of the old rites and ceremonies without any selfish end—Sri Krishna, the steady friend and great warrior, Who is still worshipped in India as the greatest of all Incarnations and Whose life is an unique combination of super-conscious knowledge with the constant performance of the duties of human life. Things went on well for a few centuries after His advent, but again came confusion and muddling of the revelations until the advent of the great Buddha, Who held strong sway over Indian religious thought for a few centuries by His wonderful life of renunciation and enlightenment. Many of the mighty kings of the time became His converts. Temples and *Stupas* arose to His blessed memory all over India, and His laws were engraved in and out of India on pillars and hill-sides for the education of the masses. But the denial of all former revelations and of a personal God, coupled with His preaching of a highly philosophical doctrine, much in advance of His age, to the masses, became the cause of the ruin of His system; for when His strong personality was removed, it got itself mixed up with many horrible *phallic* rites and ceremonies of foreign import. Thus a re-shifting of the revelations became imperative for the good of the people and there arose the Great Acharya Sankara, who did the work, the results of which still form the gist of the modern Hinduism. Sankara finished his Vedic studies before he was seven, wrote all his memorable commentaries before he was sixteen, and spent the remaining sixteen years of his life in meeting all the great intellects throughout the length and breadth of India, and preaching to them the doctrine of the continuity of the revelations of the Upanishads and their

crowning achievement in the bold assertion, that the world and the varied 'names and forms' that it contains, have an apparent existence only as that of a shadow or a mirage, while the Reality is one without a second and the true nature of man is one and the same with it. Foreign scholars have placed his date from the fifth to as late as the eleventh century after Jesus the Christ, but whatever be his date of advent it is undoubtedly true that he combined the old Vedic revelations with all that was in harmony with them in the religion of Buddha and preached the same as the Vedic religion. For the mass of the people who need concrete things of worship before they can grasp the high philosophy of the Vedas, he got hold of the Buddhist temples and instituted in them a sort of kindergarten system of worship of different gods and goddesses instead of the personality of Buddha, so that it may lead the worshipper higher and higher when sincerely followed, to the attainment of super-consciousness—the one goal of the Vedas as well as of the religion of Buddha. For this recognition of what was good in Buddhism, Sankara has been sometimes styled a Buddhist in Vedic disguise. The Vedic sects were not extirpated by Buddhism with fire and sword, neither were the Buddhist sects, when the Vedic religion attained its supremacy by the powers of Sankara ; but they, the Buddhist sects, were reformed, assimilated and incorporated again into his neo-Hinduism. But there were many advocates of the Vedas at the time, who did not side with Sankara in his interpretation of them and who though silenced for a time by the smashing argument and strong personality of the great Acharya, raised their heads again soon after the time he was removed from the field. They began their work steadily and in the dark, by twisting and torturing the texts of the Vedas which advocate monism (Advaita), and tried to prove, by the help of grammar and the root meanings of words of such texts, that an unqualified dualism (Dvaita), or a sort of qualified monism which teaches that the relation of the Universe and man with the immanent Creator is that of a part to the whole (Visishtadvaita) forms the goal of the Vedas. But the monism (Advaita) of Sankara gained ground steadily inspite of their attempts and had almost established its supremacy all over India, when a strong personality arose in the other party, in the person of Acharya Ramanuja, who with others that followed in his train (viz., Ramananda, Madhvacharya in the Deccan and Sri Chaitanya in Bengal) succeeded in securing,

by their preaching and their noble lives of renunciation, a large following in various parts of India. Thus the Dvaita, the Visishtadvaita and the Advaita—dualism, qualified monism and monism—made each its own philosophy, and supported themselves by making their own interpretations of all the various Vedic texts and have been preaching and flourishing side by side in India up to the time of the advent of British rule in the country.

The clamours of all these sects with their own interpretations of the Vedas and the Upanishads, at variance with each other, made a hopeless confusion and sincere students of religion and aspirants for the higher life advocated by the Vedic seers, began to get bewildered and did not know which to accept and which to avoid, which of them was true and interpreted the Shastras in their real light and which of them did not. On the other hand a dominant foreign power, holding commercial interests as its main-spring of action ruled over the country and brought in a different system of education to equip man in life. No wonder confusion got worse confounded and unsettled people's minds. It is true that the free thought of the West released men's minds from their former yoke and made them move in altogether new grooves, but the little good was done at the great price of belittling all their former religious ideals and openly ignoring their power to suit and elevate modern India, and the result became disastrous. Atheism and agnosticism stalked over the land, and the people losing all faith in their old national ideals and all touch with the great achievements of their forefathers in the past, lost all faith in themselves! And what nation can rise and fulfil its destiny in the world's arena, which has no faith in itself and which does not care to look back to its bright past to stimulate it to glory? A people to be great must build its future plans upon what it has achieved in the past. But Indian organisations of the present day have in many instances overlooked this one great truth and have consequently failed to carry out their purpose of elevating the people of the country. We need not enter here into the details of the history of their failures for the last fifty years or more, and space too will not permit of it in this little paper. Suffice it to say that the crying requirements of modern India sorely needed the birth of one who could convince her—by his life of unparalleled purity, chastity and divine insight into things,



built solely on the old Indian ideals—of the excellence of those religious ideals, and restore by his living example, a burning, active, dynamic faith in themselves and in that for which their forefathers had worked for ages in the past. Such a man was born in a wayside corner of a Bengal village in the person of Sri Rama Krishna, the Prophet of Dakshineswar, Who flourished in our own times and almost before our own eyes and whose great life's work can be said to have just been begun in leavening India into the most glorious nation by infusing into her sons a new spirit of religious awakening based on her glorious achievements in that line in the past.

We come now to relate briefly the great revelations of this most wonderful life, which could take in all the spiritual revelations of the past in all ages and climes in their entirety and find their respective positions regarding the one Goal at which they are all aiming. Justly has it been said that the great in Religion always come "To *fulfil* the laws and not to destroy them"; and rightly can it be said that all the spiritual laws recorded in the Scriptures of all the different religions of the world, have met a most unexpected, harmonious and be-fitting fulfilment in the life of this great Prophet or Seer of the nineteenth century, whose achievement tolled the death-knell of all intolerance, bigotry and fanaticism and their offspring, text-twisting in the religious field and beside which all the revelations of the past dwindled into insignificance. India has ever been worshipping the heroes who succeeded in discovering a new path to reach the spiritual Goal as veritable Incarnations of the Deity. What wonder then that she rises today to honour this towering Giant of spirituality who has done so much not only for her own sects and people, but for the spiritual uplifting of humanity at large, and that, too, in an age of rank materialism and without receiving any help whatever from modern scientific enlightenment. Untaught and untutored he had no other source of help except his own simple but burning faith in God and his own self - and meet indeed that it was so, for it proved beyond the least shadow of doubt that the Lord is still the Lord of the Universe and can vouchsafe the highest enlightenment in His inscrutable ways even to him, whom the world calls the most ignorant. Aye the world has lived to bear testimony to this great fact, for, from this unschooled, unlettered man issued forth the mighty and startling proclamation, a brief summary of which we give below ;—

That all the religions of the world are true, they are but so many ways to lead men to the goal of super-consciousness.

That the positive part of each religion shows such a way to lead men to the goal, and that religion is ever a *positive* and constructive process to help men to build the higher life and never a negative or destructive one, which says that if a man does not follow the tenets of a particular sect he will go to perdition.

That all the great religious teachers who attained to the Super-conscious state have never differed in their expressions of it but always spoke alike, showing that the goal of all religions is one and the same. A Jesus proclaiming "I and my Father are one", a Hindu Seer preaching before the world "चिदानन्दस्यो शिवोऽहं शिवोऽहं" (I am the Deity, the ever-existent, Ocean of infinite light and bliss) and a devotee, Hindu or Mahomedan, experiencing in advanced love-trance, that he is one with his Beloved, all point to the same goal.

That man is travelling from truth to truth—from a lower truth to the higher and higher ones and never from falsehood to truth, before reaching the goal of super-consciousness. And as such, the experiences of all humanity can never be the same in the field of religion: so what is true and beneficial to one, might be untrue and injurious to another—what is bread to one, might be stone to the other and the latter must grow and develop to get fitted to the former's truth. Therefore follow your own path and adhere to your own experiences but let others do the same.

That man begins his religious life with Dvaita, with the idea that there is a qualitative as well as a quantitative difference between his own self and the Lord,—when he is comparatively advanced he experiences the Visishtadvaita the fact that the Lord is the Whole and he is part of Him, and finally ends with the Advaita, in finding that the part is the same as the Whole, for Infinity can never be really divided.

That the Lord is both the efficient and the material cause of this universe, and Him alone we perceive as different objects and beings through the imperfection of our senses. Remove this imperfection by rising to the super-conscious state and you will find Him and Him alone.

That the Lord is both Personal and Impersonal—the Personal being but a partial view of the Impersonal.

That the Lord really hears our prayers and can really be attained.

That religion is intensely practical and can never be attained by mere intellectual development.

That there are in the present, and will be in the future, many ways to lead men to super-consciousness, and all these fall, and will always fall, under the general category of the Hindu Philosophy, called the Yogas, which have been divided into four main groups, viz., Jnana, Karma, Bhakti and Rāja.

That the great differences that we find existing between the mental capacities and the environments of one man and another in this life, have been brought about by their respective Karma and each Soul will sooner or later shake off its fetters and attain to the goal of superconsciousness.

"When the rose is full-blown, bees come of themselves," said Sri Ramkrishna in His beautiful parabolic language, and if we do not feel attracted to the unfolded spiritual petals of this divinely chaste life, as the bees to the flower, it shows merely that we have not the eyes to see and the ears to hear "the most wonderful and all-comprehensive revelation that the world has yet seen." May the Lord help us to attain the same !

In conclusion, if any in this large audience ever feels drawn to know and understand more of the life and living teachings of this greatest of men, we refer him to the writings of the Swami Vivekananda, the worthy disciple of the Master, who carried the message of Sri Ramkrishna far across the ocean, to the heart of England and America, and whose signal success in the Chicago Parliament of Religions we all thought to be nothing short of a miracle.

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## APPENDIX.

### *A SHORT LIFE OF PRINCE SIDDHARTHA*

**Mr. A. H. Dharmapala.**

Two thousand five hundred and thirty-two years ago, on the full-moon day of May, in the royal Park of Lumbini, was born a son to Raja Suddhodana of the line of Ikshvaku, of the solar race of Kshatryas, who was named Siddhartha. His birth was attended with all the auspicious signs in the heavens and on earth, and the people of Kapilavastu rejoiced that their king was the recipient of so great a son.

On the day after the birth of the child, the great Rishi Kaladevala having heard from the Devas of the birth of the future Buddha, came to the palace of Rajah Suddhodana, and expressed his desire to see the divine babe, and the king had the Child magnificently dressed, and was brought to the Rishi expecting blessings of him, for the Rishi was the intimate friend of the king, and the Rishi seeing the Child first smiled and then wept; and the king noticing his behaviour, asked the reason for it, whereupon the Rishi said that he smiled because the Child would in future become the omniscient Buddha, and save many millions from sin, and he wept because he would not be then living to see the Buddha.

On the fifth day, the king invited one hundred and eight Brahmans, well versed in the Vedas, to his palace, and fed them with all kinds of delicacies in golden bowls, and asked them to prophesy about the Child's future. Eight of the most clever were chosen to consult the oracles, and they said that if the Prince chose to remain as a householder, he would become a Chakravartin, a universal monarch; if he retired from the world, he would become Buddha, and remove the veil of ignorance from the world.

In the previous birth, the future Buddha was living in the Tusita heaven as the god Swetaketu, and when the time came for him to be born, the gods of many *devalokas* came to him, and said that the time had come for him to take birth in the human world to save the people from sin. He, looking to the five signs, found that they were all auspicious; and in perfect consciousness, he left the Tusita heaven and was conceived in the womb of the Queen Maya, and in accordance with the Buddha-nature, he remained full ten

months in the womb in full consciousness, and when coming out of the mother's womb, retained his full consciousness and soon after his birth surrounded by the gods of ten worlds, receiving their homage, uttered: "I am the Chief in this world, the Eldest, and the First."

The king delighted in being the father of so great a being, took all the precautions for his safety and provided all the comforts that royalty could give. Three palaces were built for the Prince, one of five stories, one of seven and one of nine, for the three Indian seasons. The summer palace was especially constructed with engineering skill, so that by mechanical means water was made to fall around the palace in showers, and noise like that of thunder was produced by means of mechanical drums, and flashes like that of lightning was to be seen. The winter palace had heating arrangements to keep it warm. In the rainy season, the Prince was not allowed to be brought downstairs. In the gardens were beautiful lakes for the Prince to have the pleasure of aquatic sports, and there were fountains playing, and birds of variegated plumage singing in cages, tame deer grazing, and for his companions the Prince had Sakya boys of his age. His future wife, the beautiful Princess Yasodhara, born on the same day that he was born, was chosen by him after a Svayamvara contest, in his sixteenth year. Like two heavenly beings, the Prince and Princess lived surrounded by all the Rajput beauties of Kapilavastu, and the father fearing that his son would renounce the pleasures of royalty, had ordered that the Prince should not see anything in the way of sickness, old age and death. Within the palace grounds, there were no signs of decay; no faded flower, no withered leaf was allowed to be seen by him, lest he should reflect on the signs of change, and until the day that his son was born, and he was 29 years old then, he was not allowed to go out of his palace grounds, and when it was announced that he was to make his entry into the city, the king proclaimed that the city should be decorated, and that no sign of decay or death should meet the eye of the Prince. Attended by his charioteer in a carriage drawn by four white horses, the Prince entered the city, and the people joyously welcomed him, and it so happened that amidst this joyousness he beheld a sight, which he had never seen before—the "form of an old man, leaning on a staff, struggling for life, his heart weak and oppressed."

What kind of man is this, "his head white, his shoulders bent, his eyes bleared, and his body withered, holding a stick to support him along the way?

Channa, the royal charioteer, answered, "This man was once a sucking child, brought up and nourished at his mother's breast, and, as a youth, full of sportive life, handsome, and in enjoyment of the pleasures of the five senses; as years passed on, his frame

decaying he is brought now to the waste of age !” The Prince, greatly agitated, asked, “Shall I also be such as he ?” “Yes, Prince this is the common lot of all.” Thereupon the Prince exclaimed, “What joy or pleasure can men take in life which soon must fade,” and ordered Channa to drive back the chariot, for he had seen what he did not expect to see, and returning home, on the way he beheld three other sights successively :—a sick man, his body swollen and disfigured, sighing with deepdrawn groans, his hands and knees contracted and sore with disease, his tears flowing ; a corpse carried on a bier by four men, followed by weeping relations ; and a yellow-robed Bhikkhu, of sublime countenance, a face beaming with a cheerful joyousness.

The charioteer told the Prince, that every one born has to meet with old age, disease and death, and there is no getting out of these calamities, and that the yellow-robed Bhikkhu was one of the few, who, having reflected on these changes and being depressed and sad at the thought of old age, disease and death, had left home to seek some way, whence he could escape from decay, disease and death. The Prince was gazing at the calm figure when it ascended into space and disappeared. This last scene was like balm to his disturbed mind. Determined to make the Renunciation that very night, if possible, the Prince was returning to the palace, when on the way he met the royal messengers sent by Raja Suddhodana who announced that a son had been born to the Princess Yasodhara. Hearing this, the Prince exclaimed “Rahula,” an obstacle, and the messengers returning, announced to the Rajah that the Prince had uttered the word “Rahula.” The king believing that it was a name intended for the babe, applied it to the infant, who was thenceforward known as Rahula. Another incident happened to the Prince on his way which accentuated his desire to find the happiness of Nirvana. A Sakya Princess, by the name Kisagotami, saw the Prince from the balcony of her palace and greeted him with a stanza, with the word “nibbuta,” recurring in each line, which in English means :

Happy the mother,  
Happy the father,  
Happy the wife,  
Who owns this lord so glorious !

The Prince hearing the word “nibbuta” thought “when the fires of lust, hatred, infatuation, pride, false belief are extinguished, it is nibbuta (Nirvana), and delighted at this suggestion, he loosened from his neck a pearl necklace of great price and sent it to the Princess, for her acceptance, as a teacher’s fee.

The Prince entered the palace, and lay on his couch of state, when beautiful maidens, dressed like celestial nymphs, began to

dance and sing, and play their instruments of music. The Prince, taking no pleasure in the entertainment, fell into a slumber, whereupon the maidens too, laying down their instruments, went to sleep, and when the Prince woke up, He saw the maidens in various attitudes, some lying half naked, some with mouths open, some grinding their teeth, some muttering in their sleep, and that magnificent apartment as splendid as the palace of Indra appeared to him like a cemetery filled with dead bodies, and he got up exclaiming, "How oppressive and stifling is all this ! It behoves me to go forth on the Great Retirement this very day," and He went to where His royal charioteer lay, and having awakened him, ordered him to saddle His royal charger, and in the meanwhile He thought, "I will take just one look at my babe," and He went to the suite of apartments and opened the door of the perfumed chamber of the Princess Yasodhara, and found the Princess sleeping on a couch, strewn deep with jasmine flowers, her hand resting on the head of her son. He then thought, "If I were to raise the Princess's hand from off the child's head, she would awake and thus prevent my departure. I will first become a Buddha, and then come back and see my son." So saying, He descended from the palace, came to where the horse stood, and spoke to him, "My dear Kanthaka, take me now this night, and when I have become Buddha, I will save the world of gods and men." And that night the Prince Siddhartha made the Great Renunciation.

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## বৌদ্ধধর্ম ।

নমোতস্ ভগবতো অরহতো পম্মাসমুদ্বুদস ।

এই ধর্ম মহাসভার কর্তৃপক্ষগণ এই সভার বৌদ্ধধর্ম সম্বন্ধে একটা প্রবন্ধ পাঠ করিবার জন্ত আমাকে অনুরোধ করেন । এ বিষয়ে সম্মত হইবার পূর্বে আমি অনেক ইতস্ততঃ করিয়াছিলাম । কারণ নানা কাজে ব্যস্ত থাকিতে হয় বলিয়া প্রবন্ধ লিখিবার অবকাশ আমার অতি অল্প । একে এইরূপ গুরুতর কৰ্ম সম্পাদন আমার মত লোকের সাধ্যায়ত্ত কি না সন্দেহ । তাহাতে আবার সময়ের অভাব । এমতাবস্থায় ইতস্ততঃ করাই স্বাভাবিক । প্রবন্ধ লিখিতে সম্মত হইয়াও ইহার সার্থকতা সম্বন্ধে সন্দেহান ছিলাম । কারণ যে যে বিষয়ে বৌদ্ধধর্মের সহিত অশ্লষ্য ধর্মের অনৈক্য দৃষ্ট হয় সেই সেই বিষয়ে আলোচনা করিবার অধিকার আমাদিগকে দেওয়া হয় নাই । আবার প্রবন্ধ পাঠের সময়ও বড় অল্প । বৌদ্ধধর্ম এত উচ্চ, এত গভীর ও এত জটিল যে, তাহা এরূপ অল্প সময়ের মধ্যে ব্যাখ্যা করিয়া বুঝান অসম্ভব । হুল হুল বিষয়গুলির নামমাত্র উল্লেখ করিয়া গেলেও প্রবন্ধ নিতান্ত নীরস হইয়া পড়িবে । তথাপি যখন স্বীকার করিয়াছি অবশ্য কিছু বলিতেই হইবে মোটামোটভাবে বৌদ্ধধর্ম বুঝাইবার চেষ্টা পাইতেছি । আশা করি আপনারা আমার ক্রটি মার্জনা করিবেন ।

বৌদ্ধধর্ম ব্যাখ্যা করিবার পূর্বে আবশ্যিকবোধে ইহার উৎপত্তি সম্বন্ধে দুই চারি কথা বলিতেছি । বর্তমান যুগে ভগবান তথাগত বুদ্ধ এই ধর্মের প্রবর্তক । খৃষ্টপূর্ব সপ্তম শতাব্দীতে শুদ্ধোদন নামে একজন পরম ধার্মিক নরপতি হিমালয়ের পাদদেশে—বর্তমান নেপাল রাজ্যের অন্তর্গত—কপিলবস্ত্র নগরের সিংহাসনে অধিষ্ঠিত ছিলেন । স্বর্ঘ্যবংশের অন্যতম শাখা শাক্য-বংশে রাজা শুদ্ধোদন জন্মগ্রহণ করিয়াছিলেন । তাঁহার স্ত্রীসনে রাজ্যের সর্বত্র স্থপশান্তি বিরাজ করিতেছিল । শুদ্ধোদনের প্রথমা মহিষীর নাম মায়াদেবী । মায়্য যেমন অসাধারণ রূপলাবণ্যসম্পন্ন তেমনি সতী সাধ্বী ছিলেন । রাজা শুদ্ধোদন পতিগতপ্রাণা প্রাণতোষিণী প্রণয়িণীকে লইয়া দীর্ঘকাল রাজ্যস্থখ ভোগ করেন । তাহাদের অশ্ল কন্য কিছুই অস্তাব ছিল না । কেবলমাত্র পুত্রকন্যার অভাবে তাহারা নিতান্ত ক্লম্মনে কালযাপন করিতেছিলেন । রাজারাগী উত্তরে সন্তানলাভহেতু কত প্রার্থনাই করিতেছিলেন । কিন্তু তাহাদের প্রার্থনা পূর্ণ হইতেছিল না । ক্রমে রাণীর বয়ঃক্রম চুয়াল্লিশে পদার্পণ করিল । তথাপি সন্তানোৎপত্তির কোন সম্ভাবনা দেখা গেল না । অবশেষে পয়তাল্লিশ বৎসর বয়ঃক্রমকালে মায়্য স্বাতন্ত্র্য মহাপুরুষ-লক্ষণ-গোষ্ঠিত এক পুত্র সন্তান প্রসব করিলেন । রাজা কুমারের নাম রাখিলেন সিদ্ধার্থ । কুমারের ভবিষ্যৎ মঙ্গলামঙ্গল জানিতে ইচ্ছুক হইয়া রাজা তখনকার শ্রেষ্ঠ দৈবজ্ঞ পণ্ডিত সাতজনকে ডাকাইয়া এ বিষয়ে প্রশ্ন করিলে ছয় জন বলিল “এই কুমার সামান্য লোক হইবেন না । গৃহে অবস্থান করিলে ইনি রাজচক্রবর্তী হইবেন এবং প্রব্রজ্যার আশ্রয় লইলে সর্বজ্ঞ, সর্বদর্শী বুদ্ধ হইবেন ।” সর্ব কনিষ্ঠ কোণ্ডাণ্য বলিল “গৃহে অবস্থান ইহার পক্ষে অসম্ভব । নিশ্চয়ই ইনি বুদ্ধ হইবেন ।” শুদ্ধোদন ব্যস্তভাবে জিজ্ঞাসা করিলেন “কি দেখিয়া কুমার গৃহত্যাগ করিবেন ?” কোণ্ডাণ্য উত্তর করিলেন “জরাভীর্ণ, ব্যাধিগ্রস্ত, মৃতদেহ ও প্রব্রজিত (সন্ন্যাসী) দেখিয়া কুমার গৃহত্যাগ করিবেন ।” তচ্ছবণে রাজা বাহাতে এই সকল কুমারের দৃষ্টিপথে না পড়িতে পারে তজ্জন্ত যথোচিত সাবধানতা অবলম্বন করিলেন । শৈশব-



কাল হইতে কুমার উদাস ভাবাপন্ন; বয়োবৃদ্ধির সঙ্গে সঙ্গে তাঁহার অনাসক্তি বৃদ্ধি পাইতে লাগিল দেখিয়া রাজা কুমারকে বিষয়াসক্ত করিবার নানা উপায় অবলম্বন করিলেন। তাঁহার বাসের জন্ত হরম্য প্রাসাদ ও মনোহর উদ্যানবাটী নির্মাণ করাইলেন। শীত, গ্রীষ্ম ও বর্ষা এই তিন ঋতু যাপনের জন্ত তিনটি পৃথক প্রাসাদ নির্মিত হইয়াছিল। প্রাসাদে কোনও পুরুষের সংশ্রব ছিল না। কুমার ও প্রাসাদের যাবতীয় কাব্য নিকাহার্ষ হুল্লরী যুবতীগণ নিয়োজিত হইয়াছিল। প্রমোদভবন-অপ্সরাকণ্ঠী গায়কী ও নর্তকী বৃন্দের গীত ও নৃত্যক্ষেত্রে সর্বদা মুগ্ধরিত থাকিত। রাজা গোপানাম্নী পরমরূপ-গুণসম্পন্ন সতী সাধ্বী কুমারীর সহিত কুমারের বিবাহ দিলেন। গোপার সেবা, যত্ন ও প্রেমে মুগ্ধ হইয়া কুমার কিছুকাল বিষয়ভোগে লিপ্ত ছিলেন। কিন্তু যিনি অবিদ্যা জাল ছেদন করিয়া মোক্ষমার্গ আবিষ্কারের জন্ত ধরাধামে জন্মগ্রহণ করিয়াছিলেন, জরা-ব্যাধি-মরণ-সকল জীবকে মুক্তিদান করিবার জন্ত যিনি পৃথিবীতে অবতীর্ণ হইয়াছিলেন, বিষয়ভোগে চিরাসক্ত থাকা তাঁহার পক্ষে অসম্ভব। কুমারের ক্রমেই এই সব ভোগে, এই সব বিলাসে অনভিরত উৎপন্ন হইল। তিনি প্রমোদ উদ্যানের বাহিরে বেড়াইবার ইচ্ছা প্রকাশ ও এইজন্ত শুদ্ধোদনের অনুমতি প্রার্থনা করিলেন। পুত্রকে সংসারে আবদ্ধ রাখিবার জন্ত রাজা সাধ্যান্ত সমুদয় উপায় অবলম্বন করিলেন। এবং কুমারকে কোনরূপে প্রমোদউদ্যানের বাহিরে যাঁতে দেওয়া তাঁহার অভিপ্রেত ছিল না, পাছে জরাজীর্ণ, ব্যাধি-গ্রস্তাদি তাঁহার দৃষ্টিপথবর্তী হয়। কিন্তু কুমার মনঃকুর হইবেন ভাবিয়া তাঁহার প্রার্থনায় উপেক্ষা প্রদর্শন করিতেও পারিলেন না। যে পথে কুমার ভ্রমণে বহির্গত হইবেন জরাজীর্ণাদি যাহাতে সে পথে না আসিতে পারে তাহার ব্যবস্থা করিয়া দিলেন এবং ধ্বজপতাকা পত্রপুষ্পাদিতে সে পথ সুসজ্জিত করাইলেন।

সিদ্ধার্থ সারথি ছন্দকে লইয়া রথারোহণে নগর ভ্রমণে বহির্গত হইলেন। প্রকৃতির লীলাভূমি কপিলবন্তু নগরের নয়নাভিরাম সৌন্দর্য্য দেখিতে দেখিতে তিনি অগ্রসর হইতে লাগিলেন। রাজা শুদ্ধোদন ও নাগরিকগণের বিলক্ষণ সাবধানতা সত্ত্বেও এক জরাজীর্ণ বৃদ্ধ যষ্টীতে ভরদ্বা নতদেহে বক্র গতিতে পরহরি কাঁপিতে কাঁপিতে কুমারের দৃষ্টিপথবর্তী হইল। দর্শনমাত্র কুমার শিহরিয়া উঠিলেন এবং ব্যাকুলচিত্তে সারথিকে জিজ্ঞাসা করিলেন, ছন্দক ! একি ? সারথি বলিল কুমার ! এই ব্যক্তি জরাজীর্ণ বৃদ্ধ। বাদ্ধক্য কি ইহার কুলধ্বংস না কেবল সেই জরাগ্রস্ত হইয়াছে ? না কুমার, কেবল যে, সে জরাগ্রস্ত এমন নহে। জরা যে কেবল তাঁহার কুলধ্বংস তাহাও নহে। জীবমাত্রকেই বাদ্ধক্যের করালকবলে পতিত হইতে হইবে। আপনাকে, দেবী যশোধারাকে ( গোপাকে ) ও অন্যান্য সকলকেই জরা আক্রমণ করিবে। তখন শরীরে শৌখ্য, বায়, বল, বিক্রম, সৌন্দর্য্যাদি কিছুই থাকিবে না। নিজের শরীরের ভার বহন করিয়া চলা দুষ্কর হইবে। শুনিয়া কুমার অত্যন্ত ভীত ও সমস্ত হইলেন। সেই দিন কুমার আর অগ্রসর হইলেন না অত্যন্ত চিন্তিত মনে প্রত্যাবর্তন করিলেন। সচরিত নরপতি কুমারের অকাল-প্রত্যাবর্তন-সংবাদ শুনিয়া ব্যাকুলচিত্তে ইহার কারণ জিজ্ঞাসা করিলেন এবং সারথি প্রমুখাৎ আদ্যোপান্ত বিবরণ অবগত হইয়া অধিকতর উদ্বিগ্ন ও শঙ্কিত হইলেন। ভবিষ্যতে বাহাতে এইরূপ দৃশ্য কুমারের দৃষ্টিপথে না পড়িতে পারে তজ্জন্ত অধিকতর সাবধানতা অবলম্বন করিলেন এবং নানা উপায়ে কুমারের মন ফিরাইবার চেষ্টা করিতে লাগিলেন। কিছুদিন পরে সিদ্ধার্থ আবার নগর ভ্রমণে বহির্গত হইলেন। মহারাজ ও পৌরজনগণের অধিকতর সাবধানতা সত্ত্বেও সেইদিন ব্যাধিগ্রস্ত ব্যক্তি সিদ্ধার্থের নয়নপথে পতিত হইল। ক্রমে তিন চারিবার নগর ভ্রমণে বহির্গত হইয়া জরাজীর্ণ বৃদ্ধ, রোগ যন্ত্রণায় অস্থির ব্যাধিগ্রস্ত ব্যক্তি, কাষ্ঠবৎ নৃতদেহ ও প্রশান্তমুর্ত্তি প্রব্রাজিত দর্শন করেন জরা, ব্যাধি ও মৃত

শরীর দর্শনে সিদ্ধার্থ সংসারের অনিত্য ও দুঃখ পূর্ণত্ব স্পষ্টই হৃদয়ঙ্গম করিলেন। তিনি স্পষ্টই বুঝিতে পারিলেন যে সংসার দুঃখ স্বক্কের সমষ্টি। হৃৎকের লেশমাত্র সংসারে নাই। জীব মোহাক্ষ হইয়া দুঃখকে স্বপ্ন বলিয়া মনে করে। মরুভূমিহু আতপক্লিষ্ট, তৃষ্ণাক্ত ব্যক্তি যেমন জলক্রমে মরিচীকার অশুধারন করে সেইরূপ অবিদ্যা জাল-সমাচ্ছন্ন জীবগণ হৃৎক্রেমে তৃষ্ণামরিচীকার অশুধারন করে। সংসার তাহার আশানবৎ প্রতীয়মান হইল। দুঃখাশ্রিত লোলজিহ্বা যেন হুহ করিয়া সমুদয় সংসার গ্রাস করিতেছিল। সিদ্ধার্থ আর কিছুতেই সংসারে স্থির থাকিতে পারিলেন না। কিসে দুঃখের হাত হইতে মুক্তি পাওয়া যায় তাহাই ভাবিতে ভাবিতে তিনি অস্থির হইয়া পড়িলেন। তিনি রোহুদ্যমান রুদ্ধ নৃপতি, পূর্ণচন্দ্র সন্নিত সন্দ্যোজাত শিশু সন্তান, পতিগত প্রাণা প্রণয়নী প্রভৃতি প্রিয়জনকে ত্যাগ করিয়া মহাপ্রস্থান করিলেন।

সন্ধ্যা গ্রহণ করিয়া সিদ্ধার্থ কিসে দুঃখের অবসান করা যায় তাহাই ভাবিতে লাগিলেন। তখন জম্বুদ্বীপে অনেক প্রপিতনামা যোগীপুরুষ বহু শিষ্য পরিবৃত্ত হইয়া বিহার করিতেছিলেন। রামপুত্র রুদ্ধক ও সাংখ্যমতাবলম্বী আড়ার কালাম এই যোগী মহাপুরুষগণের মধ্যে প্রধান ছিলেন। সিদ্ধার্থ ক্রমে এই দুইজন যোগীর নিকট গিয়া যোগ অভ্যাস করেন। অচিরে তিনি ইঁহার বতদূর শিক্ষা দিতে পারেন ততদূর আয়ত্ত করিলেন। কিন্তু তাহাদের শিক্ষা, দুঃখ নিরোধের উপায় বলিয়া দিতে পারিল না। পাণ্ডিত্য ও যোগ সমাধিতে ইঁহাদের অপেক্ষা উন্নততর আচাৰ্য্য আর তখন জম্বুদ্বীপে ছিল না। তাই সিদ্ধার্থ কোন আচাৰ্য্যের কাছে আর অধিক শিখিবার আশা বিসর্জন দিয়া গয়াক্ষেত্রে বোধিজন্ম মূলে ধ্যানরত হইয়া নিজ জ্ঞান বলে দুঃখ মুক্তির উপায় উদ্ভাবনে প্রবৃত্ত হইলেন।

সিদ্ধার্থ বোধিজন্ম মূলে কঠোর তপস্যায় রত হইলেন। তাহার তপস্যা ক্রমে কঠোর হইতে কঠোরতর হইতে লাগিল। ক্রমে তিনি আহারের মাত্রা এত হ্রাস করিয়া ফেলিলেন যে সপ্তাহে একটীমাত্র বদরী আহার করিয়া তপস্যা রত থাকিতেন। তপস্যার কঠোরতা নিবন্ধন ক্রমে শরীর শীর্ণ হইয়া শুষ্ক কাঠিবৎ হইয়া গেল। চিন্তাশক্তি হ্রাস হইয়া পড়িল এবং তিনি প্রায় চলচ্ছক্তি হইয়া পড়িলেন। তথাপি কিন্তু তাহার অভ্যন্তরীণ পূর্ণ হইল না। তিনি দুঃখ নিরোধের উপায় অবগত হইতে পারিলেন না। তিনি ভাবিলেন এইরূপে আর কিছুকাল গত হইলে আমার জীবনীশক্তি রহিত হইয়া যাইবে। যে উদ্দেশ্যে সংসার ত্যাগ করিয়া এত দুঃখ সহিলাম সে উদ্দেশ্য পূর্ণ হইবে না। কঠোর তপস্যায় কাজ নাই। ইহাতে শরীরের বিনাশ ব্যতীত আর কোন ফললাভ হয় না। আমি মধ্যপথ অবলম্বন করিব। কিছু আহার করিয়া একটু শক্তি সঞ্চয় করিব। একটু শক্তি সঞ্চয় হইলে পুনঃ দ্বিগুণ উৎসাহে ধ্যানে রত হইব। এই ভাবিয়া তিনি আবার শিক্ষা করিয়া আহারে প্রবৃত্ত হইলেন।

শরীরে একটু শক্তি সঞ্চয় হইয়াছে, মনে নবাল ও নবোৎসাহের সঞ্চয় হইয়াছে : দেখিয়া সিদ্ধার্থ বৈশাখী পূর্ণিমা দিবসে পূর্বাঙ্কে সূর্যোদয় পায়সার ভোজন করিয়া বোধিজন্ম মূলে ধ্যান মগ্ন হইলেন। সেইদিন তাহার ঐকান্তিক পূর্ণ হইল। তিনি সম্যক সন্মোখিত হইয়া বুদ্ধ হইলেন; চতুরাধ্য সত্য অবগত হইয়া দুঃখের অন্তসাধন করিলেন; নির্বাপ সাক্ষাৎকার করিলেন। পৃষ্টপূর্ব পঞ্চত অষ্টাশীতিতম সংবৎসরে বৈশাখী পূর্ণিমা দিবসে শাক্যসিংহ সিদ্ধার্থ বুদ্ধত্ব লাভ করেন। তারপর পয়তামিষ বৎসরকাল নানাস্থানে চতুরাধ্য সত্য ধর্মপ্রচার করিয়া খৃঃ পূঃ ৫৪৩ অব্দে পরিনির্বাণ লাভ করেন।

অতি কঠোর ধ্যান করিয়াও সিদ্ধার্থ সন্মোখি লাভ করিতে পারেন নাই। কিন্তু মধ্যপথ অবলম্বনে তিনি অগ্নায়াসে তাহা লাভ করিতে পারিয়াছিলেন। এইজন্য তিনি ধর্মচক্রপত্রে

প্রবর্তন সময়ে পঞ্চবর্ষীয় (১) ভিক্ষুগণকে সম্বোধন করিয়া বলিয়াছিলেন—“যে যে ভিক্ষুকে অস্ত্রা পঞ্চাশিতেন ন সেবিতব্য। কতমে যে? যো চারং কামেন্ন কামহুখলিকানুযোগো হীনো গম্বো পাণ্ডুল্লনিকো অনরিসো অনথসংহিতো। যোচাং অস্তকিলমথানুযোগো হুখ্ণো অনরিসো অনথসংহিতো। এতে যো প্রতো অস্তে অনুপগম্ন মজ্জিমপটিপদা তথাগতেন অতিসমুচ্ছা, চক্ষুসকরী ঞ্চাশকরী উপসমায় অভিঞায় সম্বোধায় নিকাণায় সংবত্ততি।” ইহার ভাবার্থ এই—“কাম সেবন ও শরীর নিগ্রহ উভয় অস্তই (extremes) প্ররজিতগণের পরিত্যজ্য। কারণ প্রথমটা হীন, পৃথগজ্ঞান সেবা, অনাধ্য ও অনর্থোৎপাদক; দ্বিতীয়টা হুঃখ-পূর্ণ, অনাধ্য ও অনর্থোৎপাদক। তথাগত এই উভয় অস্ত পরিত্যাগ-করিয়া মধ্যপথ অবগত হইয়াছেন। এই পথ চক্ষুদাতা, জ্ঞানদাতা এবং হুঃখ উপশমের, অভিজ্ঞা, সম্বোধি ও নির্ব্যাণ লাভের হেতু হইয়া থাকে।” আধ্য অষ্টাঙ্গিকমার্গ বা চতুর্থ আধ্যসত্যই এই মধ্যপথ।

যে চতুরাধ্য সত্য অবগত হইয়া সিদ্ধার্থ বুদ্ধ হইয়াছিলেন এবং বাহা ব্যাখ্যা করিতে করিতে পর্য্যায়ান্তর বৎসর তিনি ভারতের বিভিন্নস্থানে ভ্রমণ করিয়া অসংখ্য লোককে হুঃখ মুক্ত করিয়া ছিলেন সেই চতুরাধ্য সত্যই বৌদ্ধধর্ম বা মধ্যমের মূলভিত্তি। হুবুহু ত্রিপিটক শাস্ত্র ইহারই বিবৃতি এবং পরিণতি। ইহারই ভিতরে সমুদয় বৌদ্ধনীতি, বৌদ্ধদর্শন ও মনোবিজ্ঞান। বুদ্ধ দেব বিভাজ্যবাদী ছিলেন। কোন বিষয়কে পুঙ্খানুপুঙ্খরূপে বিভাগ করিয়া যদি কোন সার না পাওয়া যাইত তাহা তিনি পরিত্যাগ করিতেন এবং সার পাইলে গ্রহণ করিতেন। তিনি কখনও কোন সন্ধীর্ণতার (গোঁড়ামির=bigotry) প্রদর্শন দিতেন না। তিনি স্পষ্টই বলিয়াছেন যে, যে বিষয় অযৌক্তিক তাহা কখনও গ্রহণ করিও না। অযৌক্তিক বিষয় যদি পরম্পরাগত হয়, কোন স্থিতিরাক্য হয়, কি কোন সংঘবাক্য হয়, এমন কি যদি কোন বুদ্ধবাক্য ও হয় তথাপি তাহা গ্রহণ করিও না। যিনি অযৌক্তিক বিষয় বলিবেন বুদ্ধ বলিয়া প্রকাশ করিলেও তিনি প্রকৃত বুদ্ধ নহেন।

কেবল বুদ্ধভাষিত বলিয়া যে চতুরাধ্য সত্য বিশ্বাস করিতে হইবে তাহা নহে। ইহা যদি অযৌক্তিক হয় তাহাও অগ্রাহ্য হওয়া উচিত। ইহা কোন অবৈধগম্য মন্ত্র নহে। বাহা প্রত্যেকে নিয়ত চাক্ষুষ দেখিতে পাইতেছেন ও বাহা অংশতঃ স্বয়ং অনুভব করিতেছেন তাহাই। বুদ্ধদেব এই সকল নিজে প্রত্যক্ষ করিয়াছিলেন। তিনি কল্পনা বলে ইহা ব্যাখ্যা করেন নাই। যতদিন তিনি এই সকল সত্য স্বয়ং প্রজ্ঞাচক্ষুতে না দেখিয়াছিলেন ততদিন তিনি আপনাকে জগতে বুদ্ধ বলিয়া ঘোষণা করেন নাই। উপদেশ অপেক্ষা যে দৃষ্টান্তই অধিক বলকারক একথা সর্ববাদী সম্মত। বুদ্ধদেব আগে নিজের জীবনে দৃষ্টান্ত দেখাইয়া পরে লোককে উপদেশ দিয়াছিলেন।

এখন আমরা সংক্ষেপে চতুরাধ্য সত্য ব্যাখ্যা করিতে চেষ্টা করিব। ইহার বিবৃত ব্যাখ্যা করিতে গেলে সমুদয় ত্রিপিটকের ব্যাখ্যা দিতে হয় এবং তাহা স্বর্বার্য সময় সাপেক্ষ। এই কয়েক মিনিটে বাহা পারি মোটামুটিভাবে আধ্য সত্য চারিটির কিঞ্চিৎ কিঞ্চিৎ ব্যাখ্যা দিতেছি। বাহুল্যভয়ে পালি বাক্য অধিক উদ্ধৃত না করিয়া ভাবমাত্র দেওয়া যাইতেছে।

চতুরাধ্য সত্য কি? (১) হুঃখ; (২) হুঃখ সমুদয়, (৩) হুঃখ-নিরোধ (৪) হুঃখ নিরোধের উপায়।

(১) কোণাণ্ডা, জজীর, বাস্মা, মহানাম ও অম্বলিং এই পাঁচ জন্ত বুদ্ধের প্রথম শিষ্য। ইহাদিগকে পঞ্চবর্ষীয় ভিক্ষু নামে অভিহিত করা হইত।

(১) হুংখ কি ? অন্নহুংখ, অন্ন—, ব্যাধি—, মরণ—, শোক—, পরিদেব—, হুংখ—, দৌর্গবন্ত—, উপায়াস—, প্রিয়বিশোগ—, অপ্রিয় সংবোধ—, ঈপ্সিত বস্তুর অলাভ হুংখ। সংক্ষেপে পঞ্চোপাদান স্বকই হুংখ।

সংসারী যাজ্ঞেই এই সকল হুংখের কবলিত হইয়া অশেষ যন্ত্রণা ভোগ করে। অন্নগ্রহণ করিলেই এই সব হুংখ ভোগ করিতেই হইবে। প্রজ্ঞাচক্রেতে দেখিলে সকলে বুঝিতে পারিবে যে সংসারে হুংখ কিছুই নাই, সমস্তই হুংখ। লোকে বাহ্যকে হুংখ বলিয়া মনে করে তাহাও প্রকৃতপক্ষে হুংখ। কেবল অজ্ঞানতা বশতঃ হুংখ বলিয়া মনে হয়। বাহ্য আবার বর্ত্তনানে হুংখের, তদভাবে বা তদ্বিপরীণামে তাহাও হুংখের হেতু হইয়া পড়ে।

এই সকল হুংখ অনন্তকাল স্থায়ী নহে। আবার অনাদিও নহে। ইহার উৎপন্ন ধর্ম্ম। যে সকল ধর্ম্মের উৎপত্তি আছে, তাহাদের বিনাশও আছে। কেন না উৎপন্ন জন্মযাজ্ঞেই বিনাশশীল। আবার বিনা হেতুতে কোন ধর্ম্ম উৎপন্ন হয় না। সুতরাং হুংখোৎপত্তিরও হেতু আছে। সে হেতু কি তাহা বুঝাইবার জন্য দ্বিতীয় আধ্যাত্ম ব্যাখ্যাত হইয়াছে।

(২) হুংখ সমুদয় আধ্যাত্ম্য সত্য কি ? তৃষ্ণাই জাতি জরাদি সমুদয় হুংখের উৎপত্তি বা সমুদয়ের কারণ বা হেতু। ইহা পুনঃ পুনঃ উৎপন্ন হইয়া মানুষকে অশেষ ব্যতনার কলে। তৃষ্ণাবশতঃ লোকে প্রিয়বস্তুর পাইবার ইচ্ছা করে। পাইলে ক্ষণতরে হুংখ বলিয়া জ্ঞান্টি জন্মে। কিন্তু না পাইলে যে কেমন হুংখ তাহা সকলে অবগত আছেন। ইচ্ছা পূর্ণ হইলে ক্ষণকালের ক্ষণ হুংখ বোধ হয়, কিন্তু তদ্বিপরীণাম বশতঃ বা তদভাবে বশতঃ পরক্ষণে আবার সেই হুংখ বস্ত্র হুংখোৎপত্তির হেতু হইয়া পড়ে। তৃষ্ণাহীন কিছু পাইবার ইচ্ছা করে না। সুতরাং পাইবার জন্য চেষ্টা ও উদ্যমাদিজনিত ক্লেশ ভোগ করে না। বাসনাবহীনের অপ্রাপ্তি-জনিত হুংখ কোথায় ?

তৃষ্ণা আবার তিন প্রকার। কামতৃষ্ণা, ভবতৃষ্ণা, বিভবতৃষ্ণা। রূপ, রস, শব্দ, গন্ধ, স্পর্শ এই পঞ্চকামগুণ বা কাম্যবস্ত্র। এই সব কাম্যবস্ত্রের জন্য যে তৃষ্ণা তাহার নাম কাম-তৃষ্ণা। যেমন স্থলরূপদর্শন, স্মৃষ্টি রসাস্বাদন, শব্দশ্রবণ, গন্ধজ্ঞান ও মুহুমধুর স্পর্শ অনুভবের তৃষ্ণা। এই তৃষ্ণা যে মানুষকে নিয়ত কত কষ্ট দেয় তাহা সহজে অনুভব করা যায়। কিন্তু ভবতৃষ্ণা ও বিভবতৃষ্ণা সহজে অনুভবনীয় নহে। ইহার উৎপত্তি টের পাওয়া কঠিন। শাস্ত্রত দৃষ্টিজনিত তৃষ্ণাকে ভবতৃষ্ণা এবং প্রভেদ জনিত তৃষ্ণাকে বিভবতৃষ্ণা বলে। কামতৃষ্ণা নিরোধ অপেক্ষাকৃত সহজ কিন্তু শেথোক্ত তৃষ্ণাঘয়ের নিরোধ অত্যন্ত কঠিন।

এই সত্যদ্বারা জগতের সমুদয় কার্য্যকারণভার ব্যাখ্যাত হইয়াছে। বুদ্ধদেব এইরূপে সংসার উৎপত্তির হেতু বলিয়া গিয়াছেন। অবিদ্যা সংস্কারের হেতু, সংস্কার বিজ্ঞানের, বিজ্ঞান নামরূপের, নামরূপ ষড়ায়তনের, ষড়ায়তন স্পর্শের, স্পর্শ বেদনার, বেদনা তৃষ্ণার, তৃষ্ণা ভবের, ভব জাতি, জরা, ব্যাধি, মরণ, শোক, হুংখ, দৌর্গবন্ত উপায়াসাদির উৎপত্তির হেতু। এইরূপে কেবল হুংখরাশির উৎপত্তি হইয়া থাকে। ইহার নাম প্রতীত্য সমুৎপাদ।

“যং কিঞ্চি সমুদয় ধর্ম্মং সর্ব্বস্তং নিরোধ ধর্ম্মং” অর্থাৎ বাহ্য কিছু উৎপন্ন হয় তাহার ধর্ম্মসং আছে। উপরে দেখান গিয়াছে যে, হুংখ উৎপন্ন ধর্ম্ম। সুতরাং ইহার ধর্ম্মসং আছে। ধর্ম্মসংকে নিরোধ বলে। নিরোধ বুঝাইবার জন্য তৃতীয় আধ্যাত্ম্য ব্যাখ্যাত হইয়াছে।

(৩) হুংখনিরোধ আধ্যাত্ম্য কাহাকে বলে ?

যো তস্মায়েব তচ্ছাং অসেস বিরাগনিরোধা চাগো পটিনিসংগগো মুক্তি অনালগ্নো ইদম্-চতি হুংখনিরোধং অন্বিয়সচ্চং। অর্থাৎ সেই তৃষ্ণার ধর্ম্মসংকে নিরোধ বলে। তৃষ্ণা নিরোধকে হুংখনিরোধ বলে কেন ? “সমুদয় নিরোধেন হুংখনিরোধো, সমুদয় নিরোধেন

হি হুঙ্খং নিরুজ্জ্বতি, ন অঞঞা।” কারণ সমুদয় বা উৎপত্তি নিরোধ হইলে হুঃখ নিরোধ হয়। অত্ৰ কোন উপায়ে হুঃখের নিরোধ নাই।

যথাহি মূলে অনুপপদ্যে দত্তেহি ছিন্নোপি কুক্ষো পুনদেব কুহতি,  
এবম্পি তহানুসয়ে অনুহতে নিবৃত্ততি হুঙ্খমিদং পুনপুনন্তি।

অর্থাৎ মূল উৎপাদন না করিলে ছিন্নরূপ যেমন পুনঃ বর্জিত হয় তৃষ্ণানুসর বিনষ্ট না হইলে হুঃখ ও পুনঃ পুনঃ উৎপন্ন হয়। পরমার্থতঃ নির্বাণকে হুঃখনিরোধ আর্ধ্যসত্য বলে। কারণ নির্বাণে পৌছিলে তৃষ্ণানিরুদ্ধা হয়। নির্বাণ পরম সুখ, পরম, শাস্তি। ইহা শশবিষাণের স্তায় অনুপলভনীয় বস্তু নহে। অনুরূপ উপায়াবলম্বনে নির্বাণ লাভ করা যায়।

“অধি ভিক্ষবে অজাতং অভূতং অসংসৃতং”; নির্বাণ অজাত, অভূত, অসংসৃত। ইহার কোন সৃষ্টিকর্তা নাই। অনাদি অনন্তকাল হইতে নির্বাণ বর্তমান আছে। ইহা ধ্রুব, শুভ, সুখ ও শিব।

পূর্বে প্রতীত্য সমুৎপাদে দেখান গিয়াছে যে অবিদ্যাাদি হেতু বশতঃ সংসারাদি উৎপন্ন হয়। যে হেতুতে বাহার উৎপত্তি সে হেতু নিরোধ হইলে সংসারাদি আর উৎপন্ন না হইয়া নিরোধ প্রাপ্ত হয়।

নির্বাণ দুই প্রকার। পালিতে আছে “যেমা ভিক্ষবে নিব্বাণ ধাতুয়ো; কতমা য়ে? স উপাদিসেসা চ নিব্বাণ ধাতু, অনুপাদিসেসা চ নিব্বাণ ধাতুতি। তথ পুরিম কিলেস নিব্বাণং নাম। পশ্চিম যক্কনিব্বাণং নাম।” অর্থাৎ হে ভিক্ষুগণ, নির্বাণধাতু দুইপ্রকার। কি কি? স উপাদিশেষ নির্বাণ ধাতু ও অনুপাদিশেষ নির্বাণ ধাতু (লোভাদি দশক্লেশ-নির্বাণকে স উপাদিশেষ ও পঞ্চসন্ধ নির্বাণকে অনুপাদিশেষ নির্বাণ কহে। প্রথম নির্বাণ বর্তমান দেহে ও দ্বিতীয় নির্বাণ দেহবিনাশের পর লাভ হয়।

এই দেহ বর্তমানে যখন যাবতীয় মানসিক পাপ সমূহ বিনষ্ট ও তৃষ্ণাকর্য হইয়া মন সম্পূর্ণ বিশ্রমণ ও অনাবিল হয় সেই অবস্থার নাম স উপাদিশেষ বা পঞ্চসন্ধাবশিষ্ট নির্বাণ। সে অবস্থায় মন চাক্ষুশ্য রহিত, নির্বাততাড়িত জননিধিবৎ স্থতির, প্রশান্ত হয়। মঙ্গল সূত্রে আছে :—

কুট্টসস লোকধম্মেহি চিত্তং যসস ন কম্পত্তি,  
অসোকং বিরজং থেমং ৭৩ং মঙ্গলমুত্তমন্তি।

এই অবস্থায় লাভ, অলাভ, যশঃ, অযশঃ, নিন্দা, প্রশংসা, সুখ ও দুঃখে চিত্ত বিচলিত হয় না। মন শোকহীন, রজহীন, ভয়হীন হইয়া থাকে।

ধর্ম্মপদে অর্হৎগণের লক্ষণ এইরূপে নির্দেশিত হইয়াছে :—

সন্তং তসস মনং হোতি সন্তা বাচা চ কস্মঞ্চ  
সম্মদঞঞা বিমুত্তস উপসন্তসস তাদিনো।

অর্থাৎ অর্হৎগণের মন, বাচা ও কণ্ঠ শান্ত হইয়া যায়। “রতন সূত্রে” অর্হৎগণের অবস্থা সম্বন্ধে এইরূপ কথিত হইয়াছে :—

ধীণং পুরাণং নবং নথি সন্তবং.  
বিরত্তচিত্তা আরতিকে ভবসিংহ;  
তে ধীনবীজা. অবিকল্লহি ভল্লা,  
নিবল্লিধীরা যথায়ং পদীপো।

অর্হংগণের প্রাচীন সংস্কার সমূহ বিনষ্ট, নূতন সংস্কারের উৎপত্তি নাই। পুনর্জন্মে তাঁহাদের রতি নাই। তাঁহারা কীণবীজ ও বিহত ছন্দ। প্রদীপ যেমন নিবিয়া যায় সেইরূপ অর্হংগণও দেহত্যাগ করিয়া অমুপাদিশেষ নির্বাপন ধাতুতে বিলীন হন।

যে ভূষণ লোকের উৎপত্তির কারণ হয়, অর্হংগণের সে ভূষণ থাকে না। তাঁহারা মৃত্যুর সম্মুখে ভূষণহীন বশতঃ অবচল হস্তির চিত্তে দেহত্যাগ করেন। দেহত্যাগের পর হেতু নিরুদ্ধ হওয়ার আর জন্ম হয় না। জন্ম না হইলে আর মৃত্যু ও হয় না। হুতরাং অজর, অমর অনাদি, অনন্ত হন। এই অবস্থার নাম অমুপাদিশেষ নির্বাপন।

এহেন নির্বাপন লাভের উপায় কি? কিসে নির্বাপন লাভ হয় তাহা ব্যাখ্যা করিতে গিয়া চতুর্থ অধ্যায় সত্য ব্যাখ্যাত হইয়াছে।

(৪) কথঞ্চিৎ ভিক্ষুবে দুঃখ নিরোধগামিনী পটিপদা? অয়মেব অরিয় অট্টম্মিকো বগগো। সেব্যাদিৎ সন্মাদিট্টি, সন্মাসক্কম্মো, সন্মাবাচা, সন্মাকস্সান্তা, সন্মা আজীবো, সন্মাবারাম্মো, সন্মাসতি, সন্মা সমাধি।”

দুঃখ নিরোধগামিনী প্রতিপদা বা দুঃখ নিরোধের উপায় কি? অর্থাৎ অট্টম্মিকো মার্গঃ।—সম্যক দৃষ্টি, সম্যক সংকল্প, সম্যক বাক্য, সম্যক কৰ্ম্মান্ত, সম্যক আজীব, সম্যক ব্যায়াম, সম্যক স্মৃতি ও সম্যক সমাধি। আধ্যাত্মিক মার্গ নিরোধ বা নির্বাপন লাভের সহজ ও প্রশস্ত উপায়। ইহার আটটি অঙ্গ মুমুকুর অবস্থা প্রতিপাল্য আটটি শীলমাত্র। যে বুদ্ধশাস্ত্রে খুব পণ্ডিত অথচ নিজের চরিত্রে এই মার্গ সম্যক প্রতিফলিত করিতে পারে নাই সে আপনাকে প্রকৃত বুদ্ধ বলিয়া পরিচয় দিবার অধিকারী নহে। কেবলমাত্র এই শাস্ত্রাধ্যয়ন ও ইহার অঙ্গ প্রত্যঙ্গানুসন্ধানে প্রকৃত বুদ্ধ হওয়া যায় না।

সম্যক দৃষ্টি কি? চতুরাধ্যায় সত্যে জ্ঞানকে সম্যক দৃষ্টি বলে, ইহা অবিদ্যা বিনাশকারী প্রজ্ঞা চক্ষু। সম্যক দৃষ্টি কোন বিষয়ে মানুষকে ভুলধারণা (সংস্কার) জন্মাইতে দেয় না। ইহা সারকে সার, অসারকে অসার, নিত্যকে নিত্য, অনিত্যকে অনিত্য, দুঃখকে দুঃখ, অনাস্বকে অনাস্ব বলিয়া জানাইয়া দেয়। কোন অসত্য ধারণার (সংস্কার) বশবর্তী হইয়া পুনঃ পুনঃ দুঃখের হাত পড়িতে না দিয়া ইহা লোককে মুক্তির দিকে লইয়া যায়। নির্বাপন-পথ-প্রতিপন্ন যোগিগণের বহুপকারী বলিয়া সম্যকদৃষ্টি প্রথমে দেখিত হইয়াছে। সম্যক দৃষ্টিরূপ আলো অবিদ্যা রূপ অন্ধকার বিনাশ করিয়া লোভাদি ক্লেশ চোরগণকে হনন করিয়া নির্বাপন লাভ করায়।

বাহার সংকল্প পরিশুদ্ধ তিনি আর মিথ্যাদি চারি প্রকার বাচনিক পাপানুষ্ঠান (১) করিতে পারেন না। কারণ পূর্বের বিতর্ক করিলা, বিচার করিয়া পরে বাক্যোচ্চারণ করে। হুতরাং বাহ্যিক বিতর্ক ও বিচার পরিশুদ্ধ তাহার মূখ হইতে আর মিথ্যাদি বাহির হয় না। সম্যক সংকল্প সম্যক বাক্যের বহুপকারী, এই জন্য বাক্য সংকল্পের পরে ব্যক্ত হইয়াছে। চারি প্রকার বাচনিক পাপবিবর্তিকে সম্যক বাক্য বলে।

বাহার দৃষ্টি, সংকল্প ও বাক্য পরিশুদ্ধ তিনি আর প্রাণী হত্যা দি ত্রিবিধ কায়িক পাপে রত হন না। সাধারণতঃ বাক্যে প্রকাশ করিলা লোকে কাম্যে রত হয় বা রত করায়। বাক্য কণ্ঠের উপকারী এলয়া সম্যক বাক্যের পর সম্যক কৰ্ম্ম উক্ত হইয়াছে। ত্রিবিধ কায়িক পাপবিবর্তিকে সম্যক কৰ্ম্মান্ত বলে।

(১) বাচনিক পাপঃ—(১) মিথ্যাবাক্য, (২) পিশুনবাক্য, (৩) সম্প্রলাপ, (৪) কর্কশ বা পৌরষ বাক্য।

চারি প্রকার বাচনিক পাপ ও তিন প্রকার কার্যিক পাপ (১) পরিত্যাগ করিয়া বাচনিক ও কর্মিক হুচরিত্র বা পুণ্যাসুষ্ঠানকারী ব্যক্তি যে, কোন প্রকার মিথ্যাজীবিকা বা অসৎজীবিকা অনুসরণ করিবেন ইহা অসম্ভব। এই জন্য সম্যক্বাক্য ও সম্যক্ কণ্ঠান্তের পর সম্যক্ আজীব বা জীবিকাকথিত হইয়াছে। জীবিকা বিগুণ্ডির নাম সম্যক্ আজীব।

এইরূপে বাক্য, কণ্ঠ ও আজীব বিগুণ্ড করিয়া যিনি শীলরূপ ভূমিতে সুপ্রতিষ্ঠিত হইলেন তিনি আর প্রমত্তভাবে থাকিতে পারেন না; কৌসিদাদি বিনাশের জন্য দৃঢ় উৎসাহ আরম্ভ করেন। এই দৃঢ় উৎসাহকে সম্যক্ ব্যায়াম বলে। ইহা উৎপন্ন পাপের বিনাশসাধন করে ও অশুৎপন্ন পাপের উৎপত্তি নিবারণ করে, অশুৎপন্ন কুশল উৎপন্ন করে ও উৎপন্ন কুশল বর্জিত করে। এইরূপে উৎসাহকারী মিথ্যান্বৃতি বিনষ্ট হয়। তিনি স্মৃতিবিগুণ্ডি প্রাপ্ত হয়েন। বিগুণ্ড স্মৃতিকে সম্যক্ স্মৃতি বলে। বিগুণ্ড স্মৃতিযুক্ত চিত্ত ধোয় বিষয়ে একাগ্র হয়। ইহার নাম সম্যক্ সমাধি। সুপ্রতিষ্ঠিত বিগুণ্ড স্মৃতি সমাধির উপকারক, এইজন্য সম্যক্ স্মৃতির পর সম্যক্ সমাধি কথিত হইয়াছে। এইরূপে পরিশুদ্ধ, পরিওদাত ও সমাধিস্থ চিত্তে বোগীপুরুষ সমুদয় সংস্কারের অনিত্যতা, দুঃখপূর্ণতা ও অনাস্ব্যতা হৃদয়ঙ্গম করিতে সমর্থ হন। এবং অনিত্যাদি হৃদয়ঙ্গম করিয়া সমুদয় সংস্কারে বিগতরাগ, বিগতভৃক ইয়া বিমোক্ষ অনুভব করেন।

বৌদ্ধধর্মকে মোটামোটে তিনভাগে ভাগ করা যায়। যেমন শীল, সমাধি ও প্রজ্ঞা। শীলের দ্বারা সমুদয় পাপ বিনষ্ট করিয়া সমাধি রত হইতে হয়। সমাধিস্থ ব্যক্তি প্রজ্ঞালাভ করিয়া সর্বসংস্কারের অনিত্যাদি হৃদয়ঙ্গম করেন।

একজন উপাসক এক গাধার সমুদয় বৌদ্ধধর্ম অবগত হইতে চাহিলে নিম্নলিখিত গাধার ইহা বলা হইয়াছিল।

সকপাপসম্ অকরণং, কুসলসম্ উপসম্পাদা,  
সচিন্ত্ত পরিষোদপনং, এতং বুদ্ধানসাসনং।

সকপাপসম্ অকরণং (সর্বপাপের অকরণ) শীল, কুসলসম্ উপসম্পাদা (কুশল সম্পাদন) সমাধি ও সচিন্ত্ত পরিষোদপনং (নিজচিত্ত পরিশুদ্ধকরণ) প্রজ্ঞা।

অর্থাৎ অষ্টাঙ্গিক মার্গও তিনভাগে বিভক্ত। যথা শীলশুদ্ধ, সমাধিশুদ্ধ ও প্রজ্ঞাশুদ্ধ। সম্যক্ বাক্য, সম্যক্ কণ্ঠান্ত ও সম্যক্ আজীব এই তিনটি শীলশুদ্ধে সংগৃহীত। সম্যক্ ব্যায়াম, সম্যক্ স্মৃতি ও সম্যক্ সমাধি এই তিনটি সমাধিশুদ্ধে সংগৃহীত। সম্যক্ দৃষ্টি ও সম্যক্ সঙ্কল্প এই দুইটি প্রজ্ঞাশুদ্ধে সংগৃহীত।

সংক্ষেপে বৌদ্ধধর্ম ব্যাখ্যা করিয়াছি। এখন বৌদ্ধধর্মের নীতি সম্বন্ধে দু'চারি কথা বলিয়া উপসংহার করিব। বৌদ্ধধর্মের নীতির ন্যায় উচ্চনীতি আর নাই, উচ্চধর্ম সম্যক্ অবগত হইতে হইলে উচ্চনীতি একান্ত প্রতিপাল্য। এই ধর্মের নীতি সর্বত্র অমূল্য হইলে পৃথিবী স্বর্গে পরিণত হইত। “অহিংসা পরমোদধর্মঃ” ইহার অন্যতর নীতি। সর্বজীবের মৈত্রী, দুর্গতের প্রতি করুণা ও সুখীর প্রতি সহানুভূতি প্রকাশ করিতে বুদ্ধদেব তাঁহার শিষ্যগণকে পুনঃ পুনঃ উপদেশ দিয়াছেন।

কান্তি বা ক্ষমা বৌদ্ধধর্মের প্রধান ভূষণ। বৌদ্ধধর্মের নীতি কিরূপ উদার ও উচ্চ তাহা দু'একটি গাধা উদ্ধৃত করিয়া দেখাইতেছি।

(১) কার্যিক পাপ :—(১) প্রাপ্তিহত্যা, (২) চুরি, (৩) মিথ্যা কামাচরণ।

নহি বেরেন বেরানি সম্বস্তিধ কুদাচনং  
অবেরেন চ সম্বস্তি এসধম্মো সনন্তনো ।

শত্রুতা দ্বারা কখনও শত্রুতা নিবারণ করা যায় না । মৈত্রী দ্বারা শত্রুতা নিবারণ করা যায়  
হুঁহাই সনাতন ধর্ম ।

ন তং কন্মং কতং সাধুং যংকম্মা অমুতপতি,  
ষসস্ অসহযুথো রোদং বিপাকং পটসেবতি । ৪-প ।

যে কাজ করিয়া অমুতাপ করিতে হয় এবং যে কর্ণের বিপাক অশ্রুসিক্ত যুগে ভোগ  
করিতে হয়, সেসকল কর্ম করা উচিত নহে ।

ন ভজে পাপকেমিলন্তে ন ভজে পুরিসাধমে,  
ভজেষ মিহন্তে কল্যাণে, ভজেষ পুরিসত্তমো ।

পাপমিত্র ও অসৎ পুরুষের সহবাসে থাকিবে না । সৎমিত্র ও সৎ পুরুষের সেবা করিবে ।

অকোথেন জিনে কোথং, অসাধুং সাধুনা জিনে,  
জিনে কমরিয়ং দানেন, সচেন অলীক বাদিনং । জাতক ।

ক্ৰমাধারা কোথ জয় করিবে, সাধুতাধারা অসাধুকে জয় করিবে, রূপণ ব্যক্তিকে দানের দ্বারা  
ও সত্যের দ্বারা মিথ্যাবাদীকে জয় করিবে ।

এইরূপ উদার ও উচুনীতি সকল প্রতিপালিত হইলে ঘেব, হিংসা, কলহ, বিবাদ প্রভৃতি  
কিছুই থাকিত না । জগত যুগে ও শান্তিতে বিরাজ করিত ।

নিব্বাণ পচাঘোহোভু ।

সমগ পুণ্যানন্দ সামী ।





॥ अहम् ॥

स्याद्वादो वसन्ते यस्मिन् पक्षपातो न विद्यते ।

नास्त्यन्यपीडनं किञ्चित् जैनधर्मः स उच्यते ॥ १ ॥

सञ्जन महाशय !

जैनदर्शन की अनेकान्तवाद, स्याद्वादमत, आहंतदर्शन आदि नामों से संसार में प्रसिद्धि है और इन्हीं नामों से षड्दर्शनानुयायी लोग व्यवहार में लाते हैं। उस जैनदर्शन का तत्त्व सामान्य रीति से दिग्दर्शनमात्र यहाँ पर कराया जासकता है ; क्योंकि कहना विशेष है और समय बहुतही थोड़ा है। जब कि जैनधर्माचार्यों ने, तीक्ष्णबुद्धि और दीर्घायु, तथा समस्त शास्त्र में प्रवीण होनेपर भी स्पष्ट रूप से कहा कि 'हमलोग स्वल्प बुद्धिवाले, स्वल्प आयु होने के कारण ; अनन्त, अति गम्भीरस्वरूप ज्ञेय ( तत्त्व ) की ग्रहार्थ नहीं कह सकते' ; तो अत्यन्तस्वल्पबुद्धिवाले अत्यल्प समय में अतिगहन विषय की भीमांसा करना हमलोगों का साहसमात्र के सिवाय और क्या कहा जासकता है ? । लेकिन फिरभी भारतभूमि के अभ्युदय की अन्तःकरण से इच्छाकरनेवाले पुरुषसिंहों की सहायता में अपना कल्याण समझकर किञ्चित्मात्र ( थोड़ासा ) जैनतत्त्व आपलोगों के सामने उपस्थित करता हूँ—

जैन सिद्धान्त में चार अनुयोग ( कथन ) हैं ।

१ द्रव्यानुयोग, २ गणितानुयोग, ३ चरणक-णानुयोग, ४ धर्मकथानुयोग । इन चारों अनुयोगों की आवश्यकता प्राणियों के कल्याणाग्र तीर्थङ्करों ने कही है ।

(१) द्रव्यानुयोग याने द्रव्य की व्याख्या ।

द्रव्य के छः भेद हैं, जिनका जैनशास्त्र में षड् द्रव्य के नाम से व्यवहार होता है । उनके नाम यह हैं, जीवास्तिकाय, धर्मास्तिकाय, अधर्मास्तिकाय, आकाशास्तिकाय, पृथ्वी-लास्तिकाय और काल ।

१ जीवास्तिकाय का लक्षण यह है—

“यः कर्त्ता कर्मभेदानां भीक्षा कर्मफलस्य च ।

संसर्ता परिनिर्वाता सत्त्वात्मा नान्वलक्षणः” ॥ १ ॥

कर्मों की करनेवाला, कर्म के फल की भोगनेवाला, किन्तु हुए कर्म के अनुसार

शुभाशुभ गति में आनेवाला, और सम्यग्ज्ञानादि के वश से कर्मसमूह की नाशकरनेवाला आत्मा जाने जीव है। जीव का इससे पृथक् और कोई दूसरा स्वरूप नहीं है, इसीकी जीवात्मिकाय कहते हैं। यहाँ पाँची द्रव्यों की अत्मिकाय का तात्पर्य यह है कि अग्नि, प्रदेह ( विभाग रहित वस्तु ) का नाम होने से, प्रदेशों में जी कहा जाय याने व्यवहृत हो।

(२) धर्मात्मिकाय अरूपी पदार्थ है, जो जीव और पुद्गल दोनों की गति में सहायक है। जीव और पुद्गल में चलने की सामर्थ्य है लेकिन धर्मात्मिकाय की सहायता के बिना फलीभूत नहीं हो सकते; जैसे मत्स्य ( मछली ) में चलने की सामर्थ्य है लेकिन पानी के बिना नहीं चल सकता। धर्मात्मिकाय के १ स्कन्ध २ देश ३ प्रदेश ये तीन भेद कहे गये हैं।

१ स्कन्ध, एक समूहात्मक पदार्थ की कहते हैं; २ देश, उसके नाना भागों की कहते हैं; ३ प्रदेश, उसकी कहते हैं जिस में फिर विभाग न होसके।

( ३ ) अधर्मात्मिकाय एक अरूपी पदार्थ है जो जीव और पुद्गल के स्थिर रहने के लिये सहायक है। जंमे मछली की स्थल अथवा पथिक ( मुसाफर ) की हव की छाया सहायक है। यदि यह पदार्थ न हो तो जीव और पुद्गल दोनों चणमात्र भी स्थिर नहीं रह सकते। इन दोनों पदार्थों ( धर्मात्मिकाय और अधर्मात्मिकाय ) की लैके जैनशास्त्र में लोक और अलोक की व्यवस्था युक्तिपूर्वक कही गई है। जहातक धर्मात्मिकाय और अधर्मात्मिकाय है वहाँ ही तक लोक है, उसके आगे अलोक है। अलोक में आकाश के अतिरिक्त कुछ पदार्थ नहीं है। इसलिये मीचगामी की स्थिति लोक के अन्त में बतलाई गई है; क्योंकि पूर्वोक्त दोनों पदार्थ, लोक के आगे नहीं हैं इसीलिये अलोक में किसी की गति भी नहीं है। अतएव लोक के अन्त में ही जीव स्थिर रहता है। यदि ऐसा नहीं मानें तो कर्मसुक्त जीव की ऊर्ध्वगति होनेसे कहीं भी विश्राम न हो, बल्कि बराबर ऊपर चलाही जाय; इसीलिये जो लीग दो पदार्थों की नहीं मानते, वे मीच के स्थान की व्याख्या में सन्दिग्ध रहते हैं और स्वर्ग के तुल्य

\* लोक प्रकाश के पृष्ठ ५७ में लिखा है—

यावन्मात्रं मरत्तैवं तावन्मात्रं शिवास्तदम्।

यो यत्र स्थितं तत्रैवैह गत्वा स सिद्धयति ॥ ८३ ॥

उत्पत्त्याहं समयेष्टा लोकान्तरीरलङ्घतः।

मात्रमान पदार्थ की ओर मानते हैं। यदि पूर्वोक्त धर्मास्तिकाय, अधर्मास्तिकाय दोनों पदार्थों की माननें तो जरा भी लोक की व्यवस्था में उन्हें ज्ञान न पहुँचे। अधर्मास्तिकाय के भी स्वप्न, देश, प्रदेश यह भेद माने गये हैं।

( ४ ) आकाशास्तिकाय भी एक अपरूपी पदार्थ है, जो जीव और पुद्गल को अवकाश ( स्थान ) देता है ; वह लोक और अलोक दोनों में है। यहां पर भी स्वप्नादि पूर्वोक्त तीनों भेद हैं।

( ५ ) पुद्गलास्तिकाय संसार के सभी रूपवान् जड़ पदार्थों को कहते हैं। इसके स्वप्न १ देश २ प्रदेश ३ और परमाणु ४ नाम से चार भेद हैं। प्रदेश और परमाणु में यह भेद है कि जो निर्विभाग भाग, साथ में मिला रहें उसे प्रदेश मानते हैं और वही यदि जुदा हो तो परमाणु के नाम से व्यवहार में लाया जाता है।

( ६ ) काल द्रव्य एक कल्पित पदार्थ है। जहां सूर्य तारादिगण चलसंभाववाले हैं वही काल का व्यवहार है। काल दो प्रकार का है—एक उत्सर्पिणी, और दूसरा अवसर्पिणी। उत्सर्पिणी उसको कहते हैं जिसमें रूप, रस, गन्ध, स्पर्श ये चारी की क्रम २ से हटि होती है ; और अवसर्पिणी काल में पूर्वोक्त पदार्थों का क्रम २ क्रम होता है। उत्सर्पिणी, अवसर्पिणी काल में भी हर एक के छः छः विभाग हैं ; जिनकी आरा कहते हैं। अर्थात् एक कालचक्र में छः उत्सर्पिणी के क्रमसे आरा हैं और अवसर्पिणी के छः व्युत्क्रम से ( उलटे ) आरा हैं। इन्हीं दोनों कालों में चौबीस तीर्थ-हर होते हैं और जो उत्सर्पिणी में चौबीस तीर्थहर होते हैं, वे मुक्तजीव फिर उलटकर किसी उत्सर्पिणी या अवसर्पिणी में नहीं आते और हर एक उत्सर्पिणी अवसर्पिणी में उनमें पृथक् पृथक् नये जीव तीर्थहर होते हैं ; ऐसा काल का क्रम अनादि से चला जाता है।

जहां सूर्यतारादिगण निश्चल हैं वहां काल का व्यवहार नहीं है ; इसलिये काल द्रव्य कल्पित यानि औपचारिक द्रव्य है। अतज्ञान में तज्ञान ( अन्ध में अन्धज्ञान ) उपचार कहलाता है। इसके स्वप्नादि भेद नहीं हैं।

इन पूर्वोक्त षड् द्रव्यों की व्याख्या की द्रव्यानुयोग कहते हैं। जिसका विचार सम्प्रतिपत्ति, रत्नाकरावतारिका, प्रमाणमीमांसा, अनेकान्तजयपताका वगैरह ग्रन्थों में और भगवत्पादि ग्रन्थों में किया हुआ है ; उनके देखने से स्पष्ट मालूम होगा।

( ७ ) चरणकरणानुयोग ; जिसमें चारित्र धर्म की व्याख्या अतिसूत्र रीति से की

है ; उसे आगे चलकर दो प्रकार के धर्म के प्रकरण में कहेंगे । इसका विस्तार आचाराङ्ग, म्वकृताङ्ग वगैरह में किया हुआ है ॥

( ३ ) गणितानुयोग का अर्थ गणित की व्याख्या है जो लोक में असङ्ख्य द्वीप और समुद्र हैं, उनकी रीति भाँति और उनके प्रमाण वगैरह का अच्छी रीति से इसमें वर्णन है । इस विषय की सूर्यप्रज्ञप्ति, चन्द्रप्रज्ञप्ति, लोकप्रकाश, चैवसमास, वैलोक्य-दीपिका वगैरह ग्रन्थों में जिज्ञासु प्ररुष देखलेंगे ।

( ४ ) धर्मकथानुयोग में भूतपूर्व महापुरुषों के चरित्र हैं ; जिनके मनन करने से जीव, अन्यन्त उच्च श्रेणी पर पहुँच सकता है । वे चरित्र ज्ञाताधर्मकथा, वसुदेवहृत्षीं, विषष्टिशलाकापुरुषचरित्र आदि ग्रन्थों में विस्तार पूर्वक कहे हुए हैं ।

जैन साहित्य के विषय में पाश्चात्य विद्वान \* भी मुक्तकण्ठ होकर प्रशंसा करते हैं कि जैनसाहित्य निष्पक्षपाती और यथार्थलिखक थे । इस प्रशंसा का कारण यह है कि जो निष्पक्षता से काम किया जाता है वही सर्वोत्तम होता है ; यह बात सबकी विदित ही है । जो जैन महात्मान आज भी अपना आचार, विचार, देश, लेश, काल, भाव के अनुसार रख सकते हैं उसका मूल कारण जिनदेव का मोक्षपरक उपदेशही है । सभी जिनदेव धर्मशूर चरित्रकुलही में उत्पन्न हुए हैं क्योंकि चरित्र सब कहीं शरता (वीरता) करते हैं ; कारण यह है कि उनका वह बीर्य, उसी प्रकार का है । इसलिये जैनधर्म

\* As I was told that Jain Literature resembled very much that of the Bauddhas. But I was aware very soon of the fact, that Jain Literature is *by far* superior to that of the Buddhists, and the more I became acquainted with Jain religion and Jain Literature, the more I loved them.

Some publications I had first seen had given me the wrong idea, that Jain narrators were as awkward as Buddhist ones. But I was soon aware of the fact that I was completely mistaken with this view, and that, on the contrary, it is a merit merely of *Jain* authors to have cultivated, in Sanskrit as well, as in Prakrit, in prose and in verse an easy and natural style which makes their tales delightful to the reader, whereas the prose of बाण, सुबन्धु and other Brahmanical authors of a later time, is too artificial in the outer form to give a real satisfaction on the *contents* of their productions.

By DR. JOHANNES HERTEL,  
DORBELN, German Empire.

में चतुर्थ कुल सर्वोत्तम बताया गया है। प्रायः करके जैनधर्म के पालक और उपदेशक वज्र से चतुर्थ हो थे।

चतुर्थ केवल अपने पराक्रम के सिवाय दूसरे की कभी दरकार नहीं रखते हैं। श्रुता के बिना देश की उन्नति और जाति की उन्नति, तथा धर्मोन्नति आदि कोई भी कार्य नहीं हो सकता, क्योंकि शास्त्रकारों ने स्वयं कहा है कि “जे कथें सूर ते धर्में सूर” अर्थात् जो कर्म में शूर हैं वे ही धर्म में भी शूर \* हैं। किन्तु धर्माधिकार में ब्राह्मण, वैश्य, शूद्र आदि सब की समान सत्ता है और उपदेशकभी हो सकते हैं। आत्मसत्ता के प्रकट होनेपर चारों वर्गों की समान सत्ता मानी गई है, क्योंकि किसी प्रकार का पक्षपात जैनशास्त्र में नहीं है। केवल चतुर्थकुल में तीर्थंकरों के होने से वह कुल प्रतापी माना गया है, यदि चतुर्थ भी धर्मविरुद्ध आचरण करेगा तो जरूर अधीनता में आयेगा।

वज्र से मनुष्यों की ऐसी समझ है कि जैनधर्मों मनुष्यों ने ‘अहिंसा परमो धर्मः,’ की व्याख्या की विशेष बढ़ाकर युद्ध आदि कार्य में हठारे देश की अत्यन्त अवनीति कर डाली है। इस बात का हम उत्तर आगे चल के अहिंसाप्रकरणस्थ राजा भरत के दृष्टान्त में देंगे।

पूर्वोक्त चारो अनुयोगों में संपूर्ण जैनधर्म का तत्त्व परिपूर्ण है; इन्हीं अनुयोगों की सिद्धि के लिये ‘प्रमाण’ और ‘नय’ दो पदार्थ माने गये हैं। क्योंकि प्रमेय ( ज्ञेय ) वस्तु की सिद्धि, बिना प्रमाण † तथा नय के नहीं हो सकती; इसी से कहा गया है कि ‘प्रमाण-नयैरधिगमः’। प्रमाण सर्वोपदेश का और नय एकाग्र का याहक है। प्रमाण के दो प्रकार हैं—एक प्रत्यक्ष, दूसरा परीक्ष। प्रत्यक्ष में भौ दी भेद हैं—एक सांख्यवैचारिक और दूसरा पारमार्थिक। उसमें भी सांख्यवैचारिक, इन्द्रियनिमित्तक और अनिन्द्रियनिमित्तक भेद से दो प्रकार का होता है। स्वर्ग, रसन, द्राघ, चक्षु और श्रोत्र इन पाँचो इन्द्रियों

\* स्थानाङ्गमूल के पत्र २७६ में लिखा है—

चत्वारि सूर पञ्चता। तं जहा—खनिमुरे, तवमुरे, दाणमुरे, जडमुरे। अर्थात् शूर चार प्रकार के होते हैं—१ चामशूर, २ तपशूर, ३ दानशूर तथा ४ यशशूर।

† प्रमाण को व्याख्या इस रीति से है—‘प्रकर्षेण संशयाद्यभाववभावेन मौनतः परि-  
च्छिद्यते वस्तु येन तत् प्रमाणम्’ अर्थात् संशय, विपर्यय ( वैपरीत्य ) आदि से रहित वस्तु का जिससे निश्चय ही उसे प्रमाण कहते हैं।

से उत्पन्न हुए ज्ञान को इन्द्रियनिमित्तक प्रत्यक्ष कहते हैं। 'मन' जिसकी जैनशास्त्र-कारों ने 'मोहन्द्रिय' ऐसी संज्ञा रखी है उससे उत्पन्न हुए ज्ञान की अविन्द्रियनिमित्तक प्रत्यक्ष, या मनोनिमित्तक प्रत्यक्ष कहते हैं।

बीड़ों ने नेत्र और कर्ण को छोड़कर बाकी इन्द्रियों को प्राप्यकारी माना है और नैयायिक, वैशेषिक, मीमांसक और साङ्ख्यवादी सभी इन्द्रियों को प्राप्यकारी मानते हैं, किन्तु हमारे जैनशास्त्र में नेत्र इन्द्रिय को छोड़कर अन्य सभी इन्द्रियों को प्राप्यकारी माना है। इस बात का वर्णन रत्नाकरावतारिका वगैरह ग्रन्थों में अतिविचारपूर्वक युक्ति-युक्त किया हुआ है, परन्तु यहां थोड़े श्लोकों की व्याख्या करके जैनदर्शन के मनन्य का दिग्दर्शनमात्र कराया जाता है।

अन्तःकरण की तरह व्यवहित (ठके हुए) पदार्थ के प्रकाशक होने से चक्षुरिन्द्रिय अप्राप्यकारी माना जाता है और भी अप्राप्यकारी नहीं है वह व्यवहित का प्रकाशक भी

• रत्नाकरावतारिका के पृष्ठ ११ में लिखा हुआ है :—

चक्षुरप्राप्यधीकृत व्यवहितोऽपि प्रकाशकं यस्मात् ।

अन्तःकरणं यद्व्यतिरेके स्यात् पुनरसमा ॥ ६८ ॥

अथ द्रुमादिव्यवधानभाजः प्रकाशकत्वं ददृशे न दृष्टौ ।

ततोऽप्ययं हेतुरसिद्धतायां धीरेयभावं विभराम्भव ॥ ६९ ॥

एतन्न युक्तं शतकीटिकाचस्त्वच्छीदकस्फाटिकभित्तिसुख्ये ।

पदार्थपुञ्जे व्यवधानभाजि संजायते किं नयनाव संवित् ॥ ७० ॥

और पृष्ठ १२ में :—

तस्यां स्थेमा तदस्मिन् व्यवधिमदनुना प्रेत्यते येन सर्वं

तत्सिद्धा नेत्रबुद्धिर्व्यवधिपरिगतस्यापि भावस्य सम्यक् ।

कुच्चावष्टव्यबुद्धिर्भवति किम् न चनेदृशी योग्यताऽस्य

प्राप्तस्यापि प्रकाशे प्रभवति न कथं लोचनाद्भवबुद्धिः ॥ ७५ ॥

किंवा न प्रतिभासते शशधरे कर्मसि तद्रूपवत्

दूराद्देहिस्वसत् तदस्य हृदयं लक्ष्येत किं लाञ्छनम् ।

तस्माच्चक्षुषि योग्यतैव शरणं साधो च नः प्रत्यय-

सत् तर्कप्रगुण ! प्रतीहि नयनेष्वप्राप्यधीकृतं ताम् ॥ ७६ ॥

नहीं है, जैसे बिना इन्द्रिय। यहाँ पर यदि ऐसी गलती उत्पन्न हो कि चक्षुरिन्द्रिय व्यवहित पदार्थ का प्रकाशक कैसे है ? क्योंकि वृत्तादि से व्यवहित पदार्थ को तो प्रकाश नहीं करती, इसलिये यह सिद्धान्त ठीक नहीं है। इस पर जैनशास्त्रकारों का यह समाधान है कि कांच, विमल जल और स्फटिकरत्न की दीवाल के व्यवधान रहनेपर भी चक्षुरिन्द्रिय से वस्तु का ज्ञान अवश्य होता है ; परन्तु योग्यता न होने से वृत्तादि से व्यवहित पदार्थों का प्रत्यक्ष नहीं होता। यदि योग्यता की स्वीकार न करें तो चक्षु के प्राप्यकारी माननेवालों को, चक्षु से गन्ध का ज्ञान क्यों नहीं होता ? एवं चन्द्र के भीतर उसके रूप की तरह उसकी क्रिया का भी चक्षुरिन्द्रियद्वारा प्रत्यक्ष क्यों नहीं होता ? यदि उसके प्रत्यक्ष न होने का कारण दूरता कहियेगा, तो फिर उसके लाङ्घन (कलङ्क) का भी प्रत्यक्ष न होने चाहिये। इसलिये योग्यता छोड़कर दूसरा कोई कारण नहीं माना जा सकता।

यह सांख्यवैचारिक प्रत्यक्ष, जो बाह्येन्द्रियों की सहायता लेता है, अपारमार्थिक प्रत्यक्ष, अथवा पारमार्थिक परीक्ष माना जाता है। उमास्वामि वाचक ने 'तत्त्वार्थाधिगम सूत्र' में इसीरीति से विस्तारपूर्वक वर्णन किया है।

सांख्यवैचारिक प्रत्यक्ष से भिन्न, यानि इन्द्रिय वगैरह की सहायता के बिना, केवल आत्माद्वारा उत्पन्न होनेवाला ज्ञान, पारमार्थिक प्रत्यक्ष कहलाता है। उसके दो भेद हैं ; एक विकल और दूसरा सकल। विकल के भी अवधि और मनःपर्यय † के नाम से दो भेद हैं ॥

केवल ज्ञान ‡ की सकल कहते हैं।

परीक्ष ज्ञान में पाँच भेद माने जाते हैं। १ प्रत्यभिज्ञान, २ स्मरण, ३ तर्क, ४ अनुमान, ५ आगम। इसमें प्रत्यभिज्ञान, स्मरण, तर्क इन तीनों को कोई २ प्रमाण में दाखिल नहीं करते ; लेकिन हमारे जैनशास्त्रकारों ने इसपर प्रबल युक्ति दिखाकर अति

\* धृष्टी, जल, अग्नि, पवन, अन्धकार और छाया आदि व्यवहित रूपी द्रव्यों की भी प्रत्यक्ष करनेवाला ज्ञान, अवधिज्ञान कहलाता है।

† मनुष्यत्वेन ‡ रहनेवाले सभी मनवाले जीवों के मनरूप द्रव्य के पर्यायी की प्रत्यक्ष करनेवाले ज्ञान को मनःपर्ययज्ञान कहते हैं।

‡ भूत, भविष्यत् और वर्तमान काल में होनेवाले तीनों लीक के पदार्थों का प्रत्यक्ष करनेवाला ज्ञान, केवल ज्ञान कहा जाता है।

उत्तम रीतिसे विवेचना की है ; किन्तु यहां समय के अति संकुचित होने से हम उसे कह नहीं सकते ।

उपमान प्रमाण का अन्तर्भाव, प्रत्यभिज्ञान में किया गया है ।

नय वह पदार्थ है, जिसका संचित लक्षण हम ऊपर कह चुके हैं ; उसका शास्त्रकारों ने इसरीति से लक्षण किया है :—

‘नौयते येन शुताख्यप्रमाणविषयीकृतस्यार्थस्यांगः तदितरांशोदासीन्यतः स प्रतिपत्तुरभि-  
प्रायविशेषी नयः’

अर्थात् प्रत्यक्षादि प्रमाणों से निश्चित किन्तु अर्थ के अंश अथवा बहुत से अंशों की ग्रहण करे और बाकी बचे अंशों में उदासीन रहे, याने इतर का निषेध न करे, ऐसा, वक्तु का अभिप्रायविशेष, ‘नय’ कहलाता है । यदि इतर अंश का उदासीन न होकर निषेध ही करे, तो नयाभास कहा जायगा ।

नय के भेद—नेगम, संयुक्त, व्यवहार, ऋजुत्व, शब्द, समभिच्छेद तथा एवंभूत रूप से सात प्रकार के हैं ।

उनमें १ नेगमनय वह कहलाता है, जो द्रव्य और पर्याय इन दोनों की सामान्य विशेष युक्त मानता हो ; क्योंकि वह कहता है कि सामान्य बिना विशेष नहीं होता और विशेष बिना सामान्य रह नहीं सकता ।

२ संयुक्तनय, हर एक वस्तु को सामान्यात्मक ही मानता है ; क्योंकि वह कहता है कि सामान्य से भिन्न विशेष कोई पदार्थ ही नहीं है ।

३ व्यवहारनय, हर एक वस्तु को विशेषात्मक ही मानता है ।

४ ऋजुत्व—अतीत और अनागत को नहीं मानता, केवल कार्यकता वर्तमान ही को मानता है ।

५ शब्दनय, अनेक पर्यायों ( शब्दों ) से एक ही अर्थ का ग्रहण करता है ।

६ समभिच्छेदनय, पर्याय के भेद से अर्थ को भी भिन्न कहता है ।

७ एवंभूतनय, स्वीय कार्य करनेवाली वस्तु ही को वस्तु मानता है ।

इन सातों नयों का द्रव्यार्थिक और पर्यायार्थिक नय में समावेश होता है । ये पूर्वोक्त नय परस्पर विरुद्ध रहनेपर भी मिलकर ही जैनदर्शन का सेवक करते हैं ।

० जैन लीखसंग्रह प्रथम भाग के ७० पृष्ठ में लिखा है ।

सर्वे नया अपि विरीचयन्ती मिषसे

संभूय साधुसमर्थ भगवन् ! भजन्ते ।

भूया इव प्रतिभटा भूवि सावर्भौम-

पादाभ्युजं प्रथमयुक्तिपराजिता द्राक् ॥ १२ ॥



इसमें दृष्टान्त यह है कि जैसे संयम की युक्ति से पराजित समय सामान्य राजा परस्पर विरुद्ध रहनेपर भी एकवित्त होकर चक्रवर्त्ती राजा की सेवा करते हैं।

इसका विस्तारपूर्वक वर्णन नयचक्रसार और स्यादवादरत्नाकर के सातवें परिच्छेद आदि में है ; जिज्ञासु की वहाँ देखलेना चाहिये।

पदार्थों के यथावस्थित स्वरूप की पूर्वोक्त प्रमाण और नय द्वारा जाननेवाला पुरुष, जैनशास्त्र में, अज्ञावान् माना गया है। अज्ञा, रुचि या सम्यक्त्व ये पर्यायवाची शब्द हैं। सम्यक्त्ववान् जीव धर्म का अधिकारी होता है। धर्म के दो विभाग हैं ; एक साधुधर्म और दूसरा गृहस्थधर्म।

साधुधर्म दश प्रकार का माना गया है :—

“स्वन्ति, मद्भव, अज्जव, सुत्ति, तव, संजमं, अ बीजम्भे।

सच्चं, सीचं, अकिञ्चण च वग्गं च जइधम्मो” ॥

चान्ति ( क्रोधाभाव ), मार्दव ( मानत्याग ), आर्जव ( निष्कपटता ), मुक्ति ( लोभाभाव ), तप ( इच्छानुरोध ), संयम ( इन्द्रियादिनियन्त्र ), सत्य ( सत्यबोलना ), श्रौच ( सब जीवों के सुखानुकूल वतना, अथवा अदत्त पदार्थ का गृहण नहीं करना ), अकिञ्चन ( सब परिश्रम का त्याग अर्थात् ममता से निवृत्ति ), ब्रह्म ( सर्वथा ब्रह्मचर्य का पालन ) ये दश प्रकार के साधुधर्म हैं।

जैनसाधु लोग दशप्रकार के यतिधर्म पालने के लिये अर्हन्त, सिद्ध, साधु, देव और आत्मा की साची देकर जनसमुदाय के बीच में प्रतिज्ञापूर्वक पञ्चमहाव्रत को गृहण करते हैं, कि ‘हम साधुधर्म अपने आत्मा के कल्याण के लिये मन, वचन और काय से पालन करेंगे’। जिन पञ्चमहाव्रतों की जैनशास्त्र में मूलगण्य बताया है, इनकी व्याख्या क्रम से आगे की जाती है :—

१ अहिंसाव्रत उसे कहते हैं, जिसमें प्रमाद अर्थात् अज्ञान, संशय, विपर्यय, राग, द्वेष, कृतितन्त्र, योगकुष्पिधान, धर्मानादर से, तस और स्थावर जीवों की हिंसा ( प्राणवियोग ) नहीं की जाती है।

२ मृत्यु ( सत्य ) व्रत, प्रिय हितकारक वाक्य को कहते हैं ; न कि जिससे किसी जीवपर आघात पहुँचे, या कट्ट हो।

३ अक्षेय व्रत वह है, जिसमें किसी प्रकार की चीरी न हो ; क्योंकि मनुष्यों के बाह्य प्राण धनही हैं उसके हरण करने से मनुष्य के प्राणही हत होते हैं ।

४ ब्रह्मचर्यव्रत-देव, मनुष्य और तिर्यञ्च से उत्पन्न होनेवाले १८ प्रकार के कामों से मन, वचन तथा काय से निवृत्त होना और करनेवालों की सहायता नहीं देना कहलाता है ।

५ अपरियङ्गव्रत, सर्वपदार्थों में समस्त वृद्धि के त्याग की कहते हैं ; क्योंकि असत् पदार्थों में भी मोह होने से चित्तभ्रम होता है ।

मूलगुण के रक्षण के लिये उत्तरगुण ( अष्टप्रवचनमाता के नाम से व्यवहृत ) पांच समिति और तीन गुमि कहलाते हैं । जिनके नाम ईर्यासमिति, भाषासमिति, एषथासमिति, आदाननिक्षेपसमिति, पारिष्ठापनिकाससमिति और मनीगमि, वचनगमि तथा कायगुमि हैं ।

ईर्यासमिति, बराबर युग्मात्र ( साठे तीन हाथ ) दृष्टी देकर उपयोगपूर्वक चलने की कहते हैं । समिति शब्द का अर्थ सम्यक् प्रकार की चेष्टा है ।

भाषासमिति, उपयोगपूर्वक बोलने की कहते हैं ।

एषथासमिति, बयालीस दोषरहित आहार ( भोजन ) के ग्रहण करने की कहते हैं ।

आदाननिक्षेपसमिति वह है, जिसमें संयमधर्म पालने में उपयोगी चीजों की देख-कर और साफकर के ( प्रसाजन करके ) ग्रहण या त्याग किया जाता हो ।

पारिष्ठापनिकाससमिति उसे कहते हैं जहां किसी की हानि न हो ऐसे निर्जीवस्थल में मलमूत्रादि त्याज्य चीजें उपयोग ( यत्र ) पूर्वक छोड़ी जावें ।

मनीगमि, वचनगमि, और कायगुमि-क्रम से मन, वचन और शरीर की रक्षा की कहते हैं । गमि शब्द का अर्थ रक्षाकरना, अर्थात् अग्रभ्रमण से बचना है ।

पूर्वोक्त पांच समिति और तीन गुमि के बिना पञ्च महाव्रत की रक्षा नहीं हो सकती है और पञ्च महाव्रत के पालने के बिना दश प्रकार के यति [ साधु ] धर्म का निभाना महा दुर्घट है ।

गृहस्थ धर्म के द्वादश प्रकार ये हैं :—

पांच अणुव्रत, तीन गुणव्रत, और चार शिञ्जाव्रत ।

इन बारहों का मूल सम्यकत्व है ।

पांच अणुव्रत ये हैं :—

प्राणातिपातविरमण व्रत १, अर्थात् प्राणातिपात ( जीवहंसन ) से स्थूल रीत्या विराम

( निवृत्ति ) हीना । इसीरूपीति से स्वभावाद ( मिथ्याभाव ) , अदत्तादान ( नहीं दिये हुए पदार्थों का लेना ) , मैथुन ( परस्त्रीसंभोग ) और परिग्रह ( विशेष वस्तुओं का संग्रह ) से स्खलरूपा निवृत्ति हीने की, क्रम से स्वभावादविरमस्य व्रत १, अदत्तादानविरमस्य व्रत २, मैथुनविरमस्य व्रत ४ और परिग्रहविरमस्य व्रत ५ कहते हैं ।

इन पांच मूलव्रतों की रक्षा करने के लिये तीन गुणव्रत और चार शिष्टाव्रत माने गये हैं ।

उन गुणव्रतों और शिष्टाव्रतों के नाम क्रम से ये हैं :—दिग्व्रत १ ( अपने स्वार्थ के लिये दश दिशाओं में जाने आने के किये हुए नियम की सीमा की उल्लङ्घन नहीं करना ) ; भोगोपभोगनियम २ ( भोग जो एक बार उपयोग में लाया जा सके, जैसे भोजन ; उपभोग जो बारम्बार काम में लाया जाय, जैसे वस्त्रादि । इन दोनों का नियम ) ; अनर्थदण्डनिषेध ३ ( किसी भी निरर्थक क्रिया करने का निषेध ) ये गुणव्रत हैं । और सामायिक १ ( रागद्वेष रहित हो, सब जीवों पर समभाव होकर ४८ मिनट पर्यन्त एकान्त में बैठकर आत्मचिन्तन करना ) ; दंशावकाशिक २ ( पूर्वोक्त दिग्विषय में कहे हुए नियम में और भी संश्लेष करना ) ; पौषध ३ ( एक दिन अथवा अड़ीरात्र [ आठ पहर ] साधु की तरह व्रत धारण करना ) ; अतिथि संविभाग ४ ( मृगियों की दिये बिना भोजन नहीं करना ) ये शिष्टाव्रत हैं । इनका विशेष वर्जन जिज्ञासुओं की उपासकदशाङ्गत्व और योगशास्त्रादि ग्रन्थों में देख लेना चाहिये ।

ऊपर के दोनों धर्मों का सेवन कर्मव्य करने के लिये किया जाता है ।

जीव या आत्मा का मूल स्वभाव, स्वच्छ निर्मल अथवा सच्चिदानन्दमय है, किन्तु कर्मरूप पौद्वलिक बीभा चढ़ने से उसका मूलस्वरूप आच्छन्न अर्थात् ढका जाता है । जिस समय पौद्वलिक बीभा निर्मूल हो जाता है उस समय आत्मा, परमात्मा की उद्भ्रमश की प्राप्त करता है और लोकाल में जाकर स्वसंवेद्य ( उसी के जानने के योग्य ) सुख का अनुभव करता है । लोक और अलोक की व्यवस्था इस पड़िलिड़ी कह चुके हैं । जीव और पद्मलका संबंध किस रीति से हुआ इसका उत्तर जैन-शास्त्रकार अनादि बतलाते हैं \* । वे अनादि कर्म, जीव के साथ-इर्मश के लिये

\* यहां पर यह प्रश्न उठता है कि यदि कर्म का जीव के साथ अनादि सम्बन्ध है तो वह किस रीति से मुक्त हो सकता है ; इसपर जैनशास्त्रकार यह उत्तर देते हैं कि जैसे ध्वज ( सोना ) और स्रजिका का अनादि सम्बन्ध रहनेपर भी यज्ञद्वारा मुक्त हो सकता है वैसीही अमशानादि प्रयोग से आत्मा और कर्म का संबंध भी मुक्त होता है ।

संभव नहीं रख सकते, लेकिन उनका परावर्तन (लीट पीट) आत्मप्रदेश के साथ हुआ करता है। कर्मों की जीव किसतरह ग्रहण करता है और किस रीति-रिवाज से उसकी सृष्टि होती है, इसका विस्तार कर्मग्रन्थों में स्पष्ट रीति से लिखा हुआ है।

मूलकर्म एक जीव के उपर आठ प्रकार के होता है :—

उनके नाम ज्ञानावरणीय, दर्शनावरणीय, वेदनीय कर्म, मोक्षनीय कर्म, आयुक्त कर्म, नाम कर्म, गोच कर्म, अन्तराय कर्म हैं।

किन्तु इन कर्मों के उत्तर भेद तो १५७ कहे हुए हैं।

ज्ञानावरणीय कर्म के उत्तर पांच भेद हैं :—मतिज्ञानावरणीय, श्रुतज्ञानावरणीय, अवधिज्ञानावरणीय, मनःपर्ययज्ञानावरणीय और केवलज्ञानावरणीय। इन पूर्वोक्त पाँच आवरणों के दूर होने से जैनशास्त्रकार पांच ज्ञानों की प्राप्ति बताते हैं। उनके नाम—मतिज्ञान, श्रुतज्ञान, अवधिज्ञान, मनःपर्ययज्ञान और केवलज्ञान हैं। वास्तविक में तो केवलज्ञान को, बाकी चारों मतिज्ञानादिक अंश हैं। जैसे सूर्यपर जिस १ तरह मेंच का आवरण बढ़ता जाता है उसी उसी तरह सूर्य का प्रकाश कम होता जाता है। वैसेही ज्ञान भी, न्यूनाधिक आवरण लगने से न्यूनाधिक प्रकाशित होता है, इसलिये मतिज्ञानादि संशय को प्राप्त होता है। इस विषय में कितनेक आचार्यों का भिन्न भिन्न मत है। वे लोग कहते हैं कि जैसे गृह, गन्ध, चन्द्र वगैरह सूर्य के उदय होने के समय विद्यमान तो अवश्य रहते हैं किन्तु उनका उसकी तेज के समीप प्रत्यक्ष नहीं होता, वैसेही केवलज्ञान जब उदय होता है तब मतिज्ञानादिक ढक आते हैं, किन्तु उनकी सत्ता तो अवश्य ही रहती है। पूर्व पाँचों ज्ञानों में तारतम्य, आचरण के चयीपथम की लेकर माना गया है। इसलिये साक्षात् अनुभव करते हैं कि वादों और प्रतिवादी की संवाद में वादी पदार्थ की अच्छी तरह जानते हुए भी बहुधा उस समय भूल जाता है; इसमें आवरण के सिवाय कोई दूसरा और कारण नहीं है।

इसीरीति से दर्शनावरणीय कर्म के भी उत्तर १ भेद है। समय के अत्यन्त कम होने से यहाँ उनके नाममात्र कहकर सन्तोष करना पड़ता है।

१। चक्षुर्दर्शनावरणीय, २ श्रवणदर्शनावरणीय, ३ अवधिदर्शनावरणीय, ४ केवलदर्शनावरणीय, ५ निद्रा, ६ निद्रानिद्रा, ७ प्रचला, ८ प्रचलाप्रचला और ९ स्थानद्रि उनके नाम हैं \* ॥

\* लोकाप्रकाश को ५८४ पृष्ठ में लिखा है—

सुखप्रवीणा निद्रा स्याद्, सा च दुःखप्रवीणिका ।

निद्रानिद्रा, प्रचला च स्थितस्योद्वर्णस्थितस्य वा ॥ १ ॥

गच्छतीऽपि जनस्य स्वात् प्रचलाप्रचलाऽभिधा ।

स्थानादिवासुदेवार्द्रधलाऽपि नित्यार्थकृत् ॥ २ ॥

... वैदनीयकर्म के आतावेदनीय, अशातावेदनीय, दी भेद हैं।

... चौथा मोहनीयकर्म \* है—जिस के, चार प्रकार के क्रोध, चार प्रकार के मान, चार प्रकार के लोभ; एवं ह्रास्य, रति, अरति, शोक, भय, दुर्गन्ध्य, पुष्पवेद, स्त्रीवेद, नपुंसकवेद, मिथ्यात्वमोहनीय, मिथ्यमोहनीय, सम्यक्त्वमोहनीय, ये सब मिश्र के अष्टाईस भेद हैं।

पाँचवां आयुष्मकर्म है। इसके देवायु, मनुष्यायु, तिर्यंचायु, नरकायु के नाम से चार भेद हैं।

छठा नामकर्म है, जिसके उदय से जीव, गति और जाति आदि पर्यायों का अनुभव करता है। इसके १०२ भेद हैं, किन्तु थोड़े समय में उनका निरूपण नहीं किया जा सकता।

सातवां गीचकर्म वह है, जिसके उदय होने से नीच, उच्च गीच की प्राप्ति होती है।

आठवां अनुराय कर्म है; जिसके उदय होने पर जीवों के दानादि करने में अनुराय (विघ्न) होता है; इसके दानानुराय १ लाभानुराय २ भीमानुराय ३ उपभीमानुराय ४ वीर्यानुराय ५ रूप से पाँच भेद हैं।

राम और शेष की परिणति से आठ कर्मों का बन्धन होता है। हमने जिनकी कर्म के नाम से कहा है, इनकी अन्यदर्शनकार अष्टष्ट, प्रारब्ध, संचित, देव, प्रकृति, तथा माया के नामों से कहते हैं।

किन्तु यह बात प्रसिद्ध है कि ऐसे गहन पदार्थों की विवेचना में जैनशास्त्रकार परम उच्चकीर्ति को पहुँचे हैं।

कर्म का पदार्थ जबतक आत्मापर रहता है तबतक वह संसारी अथवा चार गति में फिरनेवाला माना जाता है और उस पदार्थ के सर्वथा दूर होनेपर मोक्षगामी अथवा सिद्ध कहा जाता है। सिद्धजीव अनन्तज्ञान, अनन्तदर्शन, अनन्तचारित्र और अनन्त-वीर्यादि से युक्त हो जाता है। यहाँपर यह शङ्का उठ सकती है कि ज्ञान तो पुरुषी पदार्थ है उसका अनन्त व्यवहार कैसे होसकता है। इसका उत्तर यह है कि ज्ञेय पदार्थ के अनन्त होने से तद्विषयक ज्ञान को भी अनन्त मानने में किसी प्रकार की हानि नहीं हो सकती। एवंरीत्या दर्शन, चारित्र और वीर्यादि में भी सम्मिलना। जैन-

मोक्षयति विवेकविकल्पं करोति प्राणिनामिति मोहः (मोहनीयम्)।

शास्त्रकार मोक्ष में संघाती सुख से मिलान सुख मानते हैं। जिस तरह कोई पुरुष अग्नि, व्याधि, उपाधि, यज्ञ हीकर दुःख का अनुभव करता है और उससे मुक्त होनेपर सुख का अनुभव करता है ; उसीतरह आत्मा के ऊपर यज्ञांतक कर्म का पक्षी पड़ा हुआ है वहांतक सांसारिक सुख और दुःख का अनुभव करता है और कर्म का परदा दूर होनेपर वास्तविक, निर्वाण, अनुपमेय, स्वसंवेद्य सुख का अनुभव करता है। साङ्ख्य-दर्शनकार प्रकृति के वियोग में मोक्ष मानते हैं और नैयायिकोंने दुःखध्वंसपरंपरी मोक्ष माना है, तथा वेदान्ती [ अध्यास से मुक्त ] ब्रह्मही की मुक्ति का स्वरूप कहते हैं, एवं बौद्ध पञ्चस्वान्तरूप दुःख, रागादिगण और चणिकवासनास्वरूप मार्ग के निरोध की मोक्ष मानते हैं।

मुक्ति पदार्थ की आस्तिकभाव मानते हैं, परन्तु जैनतर मतों में एक संप्रदाय में भी अनेक स्वरूप मुक्ति को माने गये हैं ; किन्तु जैनमत में अनेक संप्रदाय रहनेपर भी मुक्ति के स्वरूप में भेद नहीं है। मुक्ति का स्वरूप आगम प्रमाण से सिद्ध होता है। अन्न में जैनाचार्यों ने स्पष्ट रूप से कहा है कि मोक्ष की साथ उपमा देनेवायक पदार्थ न मिलने से कल्पित दृष्टान्त देकर सत्य वस्तु की सत्याभास बनाना ठीक नहीं है, क्योंकि इस संसार में बहुतसी ऐसी वस्तु हैं, जो देखी और अनुभव की गयी हैं लेकिन उनकी उपमा किसी के साथ नहीं दी जा सकती ; तो मोक्ष यदि अनुपमेय हो तो आश्चर्य ही क्या है ? इसमें दृष्टान्त यह है-जैसे घृत ( घी ) पदार्थ की सभी मूर्त से लेकर पण्डित तक जानते हैं, किन्तु उसका स्वाद क्या है, यह यदि उनसे पूछा जाय तो कुछ नहीं बतला सकेंगे और उसके स्वाद के साथ मुकाबला करने के लिये कोई दृष्टान्त भी नहीं दे सकेंगे, तो फिर अरूपी और अप्रत्यक्ष पदार्थ की बातही क्या है।

जैनदर्शन में साधुधर्म और गृहस्थधर्म दोनों मोक्ष के लिये माने गये हैं। यदि मोक्ष की सामग्री न बनसकेगी, तो पुण्य के उदय होने से देवगति प्राप्त होगी। देवताओं के चार विभाग किये गये हैं। जिनमें प्रथम भवनपति, दूसरा व्यन्तर, तीसरा ज्योतिष्क और चौथा वैमानिक बताया गया है। जैसी शुभ क्रिया होती है वैसी ही गति भी होती है ; क्योंकि कहा हुआ है “या मतिः सा गतिः”। यदि कदाचित् स्वर्ग जाने की योग्य पुण्य का बन्धन न हुआ तो जीव मनुष्यगति की प्राप्त होता है और मनुष्य पैंतालीस लाख योजन आमाणवेत में उत्पन्न होते हैं ; उसे जैनशास्त्रकार दार्ढ्य हीप मानते हैं। उसमें भी यदि उत्पन्न न हुआ तो तिर्यंच पञ्चेन्द्रिय की गति मिलती है। उसके बीस भेद बताये गए हैं। वे पञ्चेन्द्रिय तिर्यंच, जैनशास्त्रानु-

सार-।तरहे लीक के असङ्ख्य होप और एमुद्रों में उत्पन्न होते हैं। यदि पञ्चेन्द्रिय की भी गति न हुई तो समझना चाहिये कि पुण्य के बदले प्रमादाचरण से पापों का बन्धन किया गया है; उस पाप के कारण से जीव की चतुरिन्द्रिय, तीन्द्रिय, द्वीन्द्रिय, एकेन्द्रिय की गति मिलती है। वे प्रायः ऊँचे, नीचे अथवा तिरहे लीकों में उत्पन्न होते हैं। उससे भी अधिक जब पाप का बन्धन होता है तो नरकगति में जीव की जाना पड़ता है। नरक के सात भेद हैं; उनमें उत्तर २ अधिक दुःख भोगना पड़ता है। उसको यहाँ प्रतिपादन करने में बहुत तूल होगा, इसलिये जिज्ञासुओं की चाहिये कि लीकप्रकाश और स्वच्छताङ्क में देख लें।

कर्म के बन्धन में चार कारण-मिथ्यात्व, प्रमाद, अविरति और योगनाम से कहे गये हैं। असत्य को सत्य और सत्य को असत्य समझना मिथ्यात्व कहलाता है। नशे की चीजें पीना और विषय का सेवन; कषाय (कीड़ादि) करना, मित्रा और विषय (कुम्भित कथा) आदि का करना यही प्रमाद है। धर्मशास्त्र को मर्यादा से रहित बताव करना अविरति कहलाती है। चार प्रकार मन की, चार प्रकार वचन की और सात प्रकार काया की शुभाशुभरूप प्रवृत्ति से, योग के पन्द्रह प्रकार माने गये हैं।

ये पूर्वोक्त चार प्रकार के कारण से कर्म, आत्मा के साथ संबद्ध होता है। कर्म-बन्धन के चारो कारण से दूर रहने के लिये अर्हन्देव ने प्रवृत्ति और निवृत्ति दो मार्ग बताये हैं। उन्होंने प्रवृत्तिमार्ग की निवृत्तिमार्ग का कारण मानकर शुद्ध प्रवृत्ति-मार्ग का सेवन जीव की किस प्रकार करना चाहिये इस बात को केवल ज्ञान द्वारा जानकर; जीव, अजीव, पुण्य, पाप, आश्रय, \* संवर, \* बन्ध, \* निर्जरा \* और मोक्ष का स्वरूप बताकर मोक्षरूप महासुन्दर महलपर चढ़ने के लिये १४ सीपान (सीढ़ी) की श्रेणी (परम्परा) बताई है †। इस सीढ़ीपर्यन्त शुद्ध प्रवृत्ति की आवश्यकता है, उसके बाद निवृत्ति मार्ग की प्राप्ति कही गई है। पूर्वोक्त नव तत्त्वों के

\* योगशास्त्र के विवरण ११४ पृष्ठ में ये सब लिखे हैं :—

‘मनीषवचनकायानां यस्मात् कर्म स आश्रयः’। सर्वेवामाश्रयाणां यो रोधहेतुः स संवरः’। ‘कर्मणा भवहेतूनां जरादिषु निर्जरा’। ‘सकषायतया जीवः कर्मयोग्यास्तु पृथक्त्वान्। यदादने स बन्धः स्यात्’ ॥

† १ मिथ्यात्व २ सास्त्रादन ३ मित्र ४ अविरतिसम्यग्दृष्टि ५ देशविरति ६ प्रमत्त ७ अप्रमत्त ८ निवृत्तिबाध ९ अनिवृत्तिबाध १० सत्यसंपराय ११ प्रज्ञानमोह १२ मोक्षमोह १३ सयोगी १४ अयोगी नामक चौदह सीढ़ी अर्थात् १४ गृहस्थानक हैं।

यह स्वरूप की जाननेवाला चौथी, सीढ़ी पर है ; उसको जैनशास्त्रकार सम्बन्धित जीव कहते हैं। उसके आगे बढ़ने पर त्यागऽति चञ्चलः जन आती है ती वरुणस्थधर्मवान् श्रावक कहलाता है, और उससे आगे बढ़ा हुआ सर्वश्रवणी जैन मुनि माना जाता है। उससे भी अधिक २ गुण बढ़ने से दशवों सीढ़ी में जानेपर समस्त शोध, ज्ञान, माया, लोभ आदि का नाश होता है ; एवं उसके आगे बढ़ा हुआ योगीन्द्र और उसके आगे केवली माना जाता है।

केवली दो प्रकार के होते हैं ; एक सामान्य केवली और दूसरा तीर्थंकर। इन दोनों में ज्ञानादि अन्तरंग लक्ष्मी बराबर रहने पर भी जिन्होंने जन्मान्तर में बड़े पुण्य का उपार्जन (संचय) किया हो, वही 'तीर्थंकरनामक' रूप पुण्यसंचय होने से तीर्थंकर कहलाते हैं और वे राग द्वेष आदि अठारह दूषणों से रहित होते हैं।

पूर्वोक्त आठ कर्मों में से चार कर्मों का केवलज्ञानीपति के समय में अन्त होता है ; किन्तु नामकर्म, आयुष्कर्म, वेदनीयकर्म, गोचकर्म बाकी रहते हैं ; उनको स्थिति जयतक है तबतक शरीरधारी होने से आहार लेना, विहार करना, उपदेश देना आदि क्रिया, अवशिष्ट कर्म के अन्त (नाश) के वास्ते ही की जाती है।

अन्त्यानि से भाषावर्गणा (शब्दसमूह) के पुद्गल के अन्त करने के निमित्त तीर्थंकर उपदेश करते हैं और उस उपदेशपर गणधरलीग हादश अक्षर (हादशाक्षर)† बनाते हैं।

इस समय में उन अक्षरों में से ग्यारह अक्षर तो विद्यमान हैं किन्तु बारहवां दृष्टि-बाधनामक अक्षर अब नहीं मिलता। ग्यारह अक्षर अब भी विद्यमान हैं उनको हमलोग मानते हैं, किन्तु दिगम्बरों ने इन मूल सूत्रों को विच्छिन्न मानकर दूसरे ही शास्त्र माने हैं। लेकिन हमारे मूलसूत्र में लिखे हुई बहुतसी बातें उनमें नहीं पाई जाती हैं। जैसे मङ्गलीपुत्र गीशाख का सम्बन्ध \* मूलसूत्र में है, किन्तु दिगम्बरों के किसी ग्रन्थ में यह बात नहीं लिखी है। मङ्गली गीशाख का हतान्त बीहों के 'पिटक' ग्रन्थों में भी पाए जाने से यह सिद्ध होता है कि यह मूलसूत्र वही है।

† १ आचारारक्ष, २ सूचकताक्ष, ३ स्थानाक्ष, ४ समवायाक्ष, ५ भगवतीसूत्र, ६ ज्ञाताधर्मकथा, ७ उपासकदशाक्ष, ८ अन्तर्गतदशाक्ष, ९ अनुत्तरीपपातिकदशाक्ष, १० प्रत्यव्याकरण, ११ विपाकसूत्र, १२ दृष्टिवाद, ये बारह अक्षर हैं।

\* मङ्गलीपुत्र गीशाख ने श्री महावीरखानौ के समय में 'आजीविक' ग्रन्थ लिखा था। इसका विशेष हतान्त भगवतीसूत्र में जिज्ञासुओं की देखना चाहिये।



हमारे आगमों की रचना का समय ११०० बाईसवीं वर्ष से भी अधिक प्राचीन है; वह बात आचारानुसूच के चङ्करजी तर्जुमे की भूमिका ( प्रिफेस ) में लिखी हुई है। खिलखिली के साथ हमलोगों का पदार्थ के समन्वय में विशेष फेरफार नहीं है, किन्तु क्रियाविभाग में बहुत फेरफार है। दोनों पक्षों में चौबीस तीर्थंकर † माने गये हैं और अष्टाङ्ग, दो प्रमाण, सप्तभङ्गी, नय, नवतत्त्व, स्यादवाद, गृहस्थ धर्म और साङ्ग धर्म तथा 'सम्यग्दर्शनज्ञानचारिणाणि मोक्षमार्गः' इत्यादि उमास्वाति वाचक के कथन की और मूर्त्तिपूजादि की समान मानते हैं। किन्तु दिगम्बरमतानुयायी लोग, साधुओं और तीर्थंकरों की दिगम्बर ( वस्त्ररहित ) बताते हैं और हमलोग उनको वस्त्रधारी मानते हैं। स्त्रियों में दो प्रकार के साधु बताये गये हैं; एक जिनकाली, दूसरी स्थविरकाली। जिनकालियों के भी अनेक भेद लिखे हैं; उनमें कितनेक वस्त्ररहित बताये गये हैं। परन्तु वह मार्ग इस समय विच्छिन्न हो गया है, केवल स्थविरकाली मार्ग ही इस समय प्रचलित है।

जिनकाली व्यवहार, पहिले मुनिलोग, क्लिष्टकर्म के अर्थार्थ स्वीकार करते थे; परन्तु उनको उस जन्म में केवलज्ञान प्राप्त नहीं होता था। इस विषय का विस्तार पूर्वक वर्णन पञ्चवस्तुकादि ग्रन्थों में प्रतिपादन किया हुआ है। हमारे देवाधिदेवों की मूर्त्ति में कच्छ ( लंगोटा ) का चिन्ह रहता है और दिगम्बरों की मूर्त्ति वस्त्ररहित रहती है। दोनों पक्ष के लोग अर्द्धनन्देव की ही ईश्वर मानते हैं।

अर्द्धनन्देव ने इस संसार की, द्रव्यार्थिकनय की अपेक्षा से अनादि बताया है क्योंकि नती अगत् का कोई कर्ता इतां है और न कोई जीवों को सुख, दुःख देनेवाला है, केवल अपने २ कर्म के अनुसार जीवमात्र सुख दुःख का अनुभव करते हैं।

बहुत से दर्शनानुयायी ईश्वरपर भार रख के 'ईश्वर की मरजी' ऐसा कहकर अपने पुरुषार्थ की अवलम्बि करते हैं। वास्तविक में किसी का ईश्वर भला बुरा नहीं करता, क्योंकि ईश्वर में भले बुरे करने का कारण राग द्वेष नहीं है।

† इस वर्तमान चौबीसी के तीर्थंकरों के नाम ये हैं—

श्रीकृष्णभदेव १ अजितनाथ २ संभवनाथ ३ अभिनन्दनस्वामी ४ सुमतिनाथ ५ पद्म-प्रभ ६ सुपाशनाथ ७ चन्द्रप्रभ ८ सुविधिनाथ ९ श्रीतलनाथ १० श्रेयांसनाथ ११ वासु-पूज्यस्वामी १२ विमलनाथ १३ अनन्तनाथ १४ धर्मनाथ १५ प्रान्तिनाथ १६ कण्ठनाथ १७ अरनाथ १८ मन्निनाथ १९ मुनिसुव्रतस्वामी २० नमिनाथ २१ नेमिनाथ २२ पाश-नाथ २३ महावीरस्वामी २४।

यहां ऐसी श्रद्धा का प्राप्त होना स्वाभाविक है कि ऐसे वीतरागे के मानने से क्षिर प्रायदा ही क्या है? इसके उत्तर में यह कहा जाता है कि आशय की शुद्धता और अशुद्धता पर कर्मबन्ध होता है। वीतराग का ध्यान करता हुआ वीतराग होता है और रागवान् का ध्यान करते हुए रागी होता है। यद्यपि जैसे वीतराग, वीतरागपन की नहीं देता, उसीतरह रागवान्, रागपन की भी नहीं देता; किन्तु अध्यवसाय से फल होता है। सामान्य से जीवों के अध्यवसाय छः प्रकार के माने गये हैं। इसका जैनदर्शन में 'लंघ्या' नाम लिखा हुआ है। लंघ्या के कारण, बन्ध जुड़े २ प्रकार के होते हैं। इसी कारण से जगत् में विविध प्रकार के जीव दिखलाई पड़ते हैं। अतएव अध्यवसाय की शुद्धि के लिये वीतराग का पूजन अत्यावश्यक है।

जैनमत में रागद्वेष वाले की ईश्वर नहीं मानते।

जगदादिरूप कार्य की उत्पत्ति में अवान्तर प्रलय माननेवाले नैयायिक तीन कारण मानते हैं। १ समवायी जैसे परमाणु, २ असमवायी जैसे द्रव्यकादि संयोग और तीसरा निमित्तकारण ईश्वर, अदृष्ट और कालादि को मानते हैं। इसमें पर्यायाधि-कनय की अपेक्षा से पूर्वोक्त परमाणु, द्रव्यकादि संयोग, काल तथा अदृष्ट के कारण मानने में जैनमतानुयायियों की विवाद नहीं है, परन्तु ईश्वर की निमित्तकारण नहीं मानते हैं, क्योंकि कृतकृत्य ईश्वर को दुनिया के फल में डालना उचित नहीं है।

जमलोग कार्य की उत्पत्ति में १ काल, २ स्वभाव, ३ नियति, ४ पुरुषकार और ५ कर्म, ये पांच कारण मानते हैं। इनमें यदि एक की भी कमी हो तो कोई कार्य नहीं हो सकता।

पांच के कारण में दृष्टान्त इस रीति से रखिये :—

जैसे स्त्री बालक को जन्म देती है तो उसमें प्रथम काल की अपेक्षा है, क्योंकि बिना काल के गर्भ धारण नहीं कर सकती। दूसरा स्वभाव कारण है, यदि उसमें बालक उत्पन्न होने का स्वभाव होगा तो उत्पन्न होगा नहीं तो नहीं। तीसरा अवस्थ-भाव; यदि पुत्र उत्पन्न होनेवाला होगा तभी होगा। पुरुषकार (उद्यम) भी उसमें दरकार है क्योंकि कुमारी कन्या के पुत्र नहीं हो सकता। काल, स्वभाव, नियति और पुरुषार्थ रहने पर भी यदि भाग्य (कर्म) में होगा तो होगा, नहीं तो तमाम कारण निष्फल हो जायेंगे।

केवल भाग्य ही पर आधार रखकर बैठने से कार्य नहीं हो सकता, जैसे तिल में तेल है परन्तु उद्यमके बिना नहीं मिल सकता है। यदि उद्यम ही फलदायक माना

जाय, तो उन्दुर ( मूसा ) उद्यम करता हुआ भी सर्प के मुख में जा प्रकृता है, इस-  
लिये उद्यम निष्फल है। यदि भाग्य और उद्यम दीही से कार्य माना जाय तो भी  
ठीक नहीं हो सकता है, क्योंकि कृषीवल [ खेतिहर ] बिना समय सत्तावान् बीज की  
उद्यम पूर्वक बीजे तो भी वह फलीभूत नहीं होगा ; क्योंकि काल नहीं है। यदि इन  
तीनों ही को कार्य के कारण मानें, तो भी ठीक नहीं हो सकता, क्योंकि हरसूंग [ जीव  
सूंग चुराने से नहीं चुरती ] के बीने से काल, भाग्य, पुरुषार्थ को रङ्गने पर भी उगने  
का स्वभाव न होने से पैदा नहीं होती। यदि पूर्वोक्त तीन में चौथा स्वभाव भी  
मिला लिया जाय, तोभी यदि होनेवाला नहीं है तो कभी नहीं होता, जैसे कि कृषीवल  
ने ठीक समय पर बीज बोया, तो बीज में सत्ता भी है और अक्षुर [ कुला ] भी फूटा,  
लेकिन यदि धान्य होनेवाला नहीं है तो कोई न कोई उपद्रव से नष्ट होजायगा।  
इसलिये पाँचों कारणों के बिना कार्य की उत्पत्ति नहीं हो सकती है।

मीच की सिद्धि के लिये बारह प्रकार को तपस्या भी बताई हुई है। जिसके  
अन्यनादि छः बाह्य और प्रायश्चित्तादि छः आन्तरिक भेद हैं। इन बाह्यान्तरिक तप-  
स्याओं के करने से जी कर्म का नाश होता है उसको निर्जरा कहते हैं। वह निर्जरा  
दो प्रकार की है—एक सकामनिर्जरा, दूसरी अकामनिर्जरा। अकामनिर्जरा प्राप्ति-  
भाव की होती है किन्तु सकामनिर्जरा मीचामिलायी प्राप्ति की होती है और  
सकामनिर्जरा करनेवाले जीव शीघ्र मीचगामी होते हैं। जैनतर तामली, पूरव,  
कमठादि तापस भी सकामनिर्जरावान् माने गए हैं क्योंकि पूर्वोक्त अन्यनादि बाह्य  
तप को वे लोग भी करते थे। जैननामधारी होके जी कर्मचयनिमित्तक पूर्वोक्त  
तपस्या की नहीं करेंगे, वे सकामनिर्जरा के भाग्य नहीं होंगे। इस बात को जैनाचार्यों  
ने स्वरूप से कहा है। इनके लिये मैत्री, प्रमोद, खादण्य और माध्यस्थ चार  
प्रकार की भावनाओं के बतानेवाले तीर्थङ्कर महाराजों ने स्वयं इन भावनाओं की  
चन्द्रकौशिक ( सर्प ) और गोपालदारकादि के किये हुए उपसर्ग में चरितार्थ करके,  
जोनों को उपदेश दिया है— कि यदि तुमलोग निःसीम शान्ति की अभिलाषा रखते  
हो तो पूर्वोक्त चारों भावनाओं को अपने हृदय में धारण करके समस्त जीवोंपर शान्ति  
का सिद्धि करो।

इसी शान्ति के प्रतिपादक मन्त्रों की नित्य पाठ करने के लिये हम लोगों को  
भी उपदेश दिया है:—

“श्रीश्रमणसंघस्य शान्तिर्भवतु। श्रीजनपदानां शान्तिर्भवतु।

श्रीराजाधिपानां शान्तिर्भवतु। श्रीराजसन्निवेशानां शान्तिर्भवतु।

श्रीगौडिकानां शान्तिर्भवतु । श्रीपीरमुखाणां शान्तिर्भवतु ।

श्रीपीरजनस्य शान्तिर्भवतु । श्रीब्रह्मलीकस्य शान्तिर्भवतु ।”

इसप्रकार सर्वत्र शान्ति रखने के कारण की विज्ञपुरुष सङ्ग में समझ जायगे, तथापि कुछ स्पष्ट कर देना अयोग्य नहीं मिला जायगा । जबतक राजा की शान्ति न होगी, तबतक सामान्य राजाओं में भी शान्ति नहीं होसकती और राजा की अशान्ति होने से प्रजा की भी शान्ति नहीं होगी; यह तो स्पष्टही है । इसी प्रकार एक की अशान्ति, उत्तर उत्तर अनेक की अशान्ति का कारण होजाती है । अब इतने लोगों पर शान्ति स्थापन करने का हमलोगों के शास्त्रकारों का क्या कारण है सी तो आप-लोगों की समझ में आही गया होगा ।

जो साधुओं के पांच महाव्रत और यावक [ गृहस्थ ] के बारह नियम हैं, उन सबका उद्देश्य अहिंसारूप पुण्यवाटिका की रचा ही है, यह बात विचारकरनेपर स्पष्ट होती है । तथापि इस बात की थोड़ा स्पष्ट करदेना उचित है । देखिये ! असत्य बोलने से संमुखस्थ पुरुष को दुःख होता है और दुःख उत्पन्न होना ही हिंसा है, इसी रीति से चोरी आदि में भी जानलेना ।

मृगलीग तम और स्यावर दीनों प्रकार के जीवों की रक्षा करने के उद्देश्य से ही हर एक प्रयत्न की करते हैं ।

गृहस्थ, स्यावर रक्षा में यत्नपूर्वक तम की रक्षा करते हैं ।

यहां एक बातपर आपलोगों को अवश्य ही ध्यान देना चाहिये कि जेनों की अहिंसा की व्याख्या का अनेक अनजान मनुष्यों ने उल्टा ही तात्पर्य समझा है । हम पहले कह चुके हैं कि कितनेलोग देशीव्रति की बाधा में जेनों की अहिंसा की ही अवधी मानते हैं; परन्तु यह एक बड़ी भारी भूल है, जिसके स्पष्ट किये बिना यह निबन्ध [ व्याख्यान ] पूरा नहीं किया जा सकता । हमारे जैनशास्त्रानुसार अहिंसा-विषयक आज्ञा की सीमा वहांतक ही समझनी चाहिये, जिससे कि निर्दोष रीति से अन्न के दुःख की बिना उत्पादन किये विहार करनेवाले निरपराधी जीव की हिंसा न होजावे । राजा भरत ऐसे प्रबल चक्रवर्ती, कि जिनलोगों ने अपने साम्राज्य की रक्षा करने के लिये हजारों वर्ष भयङ्कर युद्ध किया था; वे भी परम जैन माने जाते हैं; इतना ही नहीं, किन्तु उनका उसी अन्य में मोक्ष माना गया है । इस बात से जी जैनप्रजापर देश की अवगति का दीव लगाया जाता है, वह इससे निहत ही आश्चर्य ऐसा हम निश्चय करते हैं ।

हम पहली कह चुके हैं कि जैनधर्म के पालन करनेवाली और उपदेशक पूर्वकाल में अविद्यादि थे ; जिन प्रबल उपदेशकों की प्रताप से हम अपना गौरव इस समय में भी स्थिर रख सके हैं। इस विषय की ऐतिहासिक प्रमाणें इतिहास में, ब्रह्म-प्रासादिक रीति से दी गई हैं, परन्तु उसकी विवेचना करके हम आपसियों का अब धैर्य नहीं हटायेंगे।

अब मैं स्यादवाद का दिग्दर्शन मात्र कराना चाहता हूँ:—

स्यादवाद का अर्थ अनेकान्तवाद है। अर्थात् एक वस्तु में नित्यत्व, अनित्यत्व ; सदृशत्व, विरूपत्व ; सत्त्व, असत्त्व ; और अभिलाष्यत्व, अनभिलाष्यत्व इत्यादि अनेक विरुद्ध धर्मों का सापेक्ष स्वीकारही स्यादवाद ( अनेकान्तवाद ) कहलाता है।

आकाश से लेकर दीप ( दीपक ) पर्यन्त समस्त पदार्थ नित्यत्वानित्यादि उभय धर्म युक्त हैं। इसकी विषय में अनेक युक्तियुक्त प्रमाण, स्यादवादमन्त्रों और अनेकान्त-जयपताका प्रशस्ति ग्रन्थों में लिखे हैं। हमकी अनेक दर्शन देखनेपर यह बात निश्चित हुई है कि हमारे जैनशास्त्रकारही ने स्यादवाद नहीं माना है, किन्तु अन्धदर्शनकारों ने भी प्रकारान्तर से अनेकान्तवाद को स्वीकार किया है। इसपर आप लोग थोड़ी देर ध्यान दीजिये-देखिये ! प्रथम साङ्ख्य को ही लीजिये ; उसने भी सत्त्व, रज और तमोगुण को साम्यावस्था को प्रधान माना है। इसलिये उसके मत में भी प्रसाद, संतोष, तथा दैन्य वगैरह भिन्न २ स्वभाववाली अनेक वस्तुओं का एक प्रधान स्वरूप स्वीकार किया गया है, इसका नाम स्यादवाद छोड़कर और क्या हो सकता है ? इसीरीति से नैयायिकों की लीजिये ; वे भी द्रव्यत्वादि की, अनुवृत्ति ( एकाकार प्रतीति ) और व्यावृत्ति [ भिन्न प्रतीति ] के ज्ञान के विषय होने से, सामान्य तथा विशेष रूप मानकर अनेकान्तवाद अर्थात् स्वीकार करते हैं। बौद्धों ने भी एक चित्त-पट [ वस्त्र ] के भीतर नील, पीत आदि नाना आकारवाले ज्ञान को स्वीकार करके भङ्गान्तर से स्यादवाद स्वीकार किया है ॥

जैनधर्म अनादि है, और सब प्रकार के दर्शनों से सर्वथा स्वतन्त्र \* है, यह बात पूर्वोक्त विवेचना से आप लोगों की स्पष्ट हो गई होगी।

\* In conclusion let me assert my conviction that Jainism is an original system, quite distinct and independent from all others ; and that, therefore, it is of great importance for the study of philosophical thought and religious life in ancient India.

*Read in the congress of the History of Religions*

By H. JACOBI.

जगतत्त्वज्ञान के सम्बन्ध में हमको एक बात याद आती है कि जेसे आज कल पदार्थविज्ञानवादी लोग साइन्स [पदार्थविज्ञानविद्या] से सूक्ष्मदर्शक [दूरबीन आदि] यन्त्रादि द्वारा नये २ आविष्कार करके जगत्समाज को चकित करते हैं, वेसेही अतीन्द्रिय पदार्थ के विवेक का आज से हजारों वर्ष के पहिले बिना किसी यन्त्रादि साधन के हमारे शास्त्रकार जल और मक्खन तथा पीछे आदि में जीव की सत्ता बता गये हैं। इससे सिद्ध होता है कि हमारे शास्त्रीय विषय, तत्त्वज्ञान से भरपूर हैं ; कभी इतनी ही है कि हमारा प्रमाद [आलस्य] ही हमको हर एक रीति से आगे उच्चयोगीपर बढ़ने के लिये अटकाये हुए है।

अन्त में ऐस प्राथनापूर्वक हम अपने व्याख्यान की समाप्ति करते हैं कि:—

‘न श्रद्धयैव त्वयि पक्षपाती न द्वेषमावादर्हचिः परेषु ।

यथावदान्तत्वपरीक्षया तु त्वमिव वीरप्रभुमाश्रिताः आः ॥ १ ॥

\* इति \*

## ( दिगम्बर ) जैनधर्म ।

सर्वसंसारो जीव सदा सुख को अवस्था को प्राप्ति इच्छते हुए, अपने को किसी प्रकार का दुःख ही यह कदापि नहीं चाहते, परन्तु प्रायः अधिकांश मनुष्यवर्ग मानसिक अथवा शारीरिक आधि व्याधि से ग्रस्त ही विदित होते हैं । जिस मनुष्य ने बाल्यावस्था से अपनी युवाव अवस्था तक कोई पापकार्य नहीं किया उसके ऊपर ऐसी २ तीव्र आपत्तियें दृष्टिगोचर होता हैं जो कि बड़े भारी पापकर्मका फलस्वरूप ही दी शक्ती हैं—अतः यह अनुमानित होता हैं कि उस जीवने अपनी पूर्व अवस्था में अवश्य कोई ऐसा ही धीर कृत्य किया है जिसका वर्ग मानयें ऐसा कटु फल है । और इसीप्रकार संसार के सर्व जीव अपने पूर्वकृत कर्मों का फल भीगते रहते हैं । तथा अपनी अज्ञानता से राग द्वेष परिणाम करके आगामी के लिये फिर कर्मों का संचय करते हैं । और यह बात निर्विवाद है कि जबतक कर्मों का संयोग इस जीव के साथ है तबतक एक रूप सुखमई अवस्था का पाना दुष्कर है । क्योंकि माना प्रकार के भावों से नाना प्रकार फल देनेवाले ही कर्म बंधेंगे जिन से एक सुखमय स्थिर दशा ही नहीं सक्ती ॥ सुख का लक्षण विचारिये तो निराकुलता ही है तथा इसके विपरीत चिन्ता का होना सो दुःख है । जबमन आकुलता त्याग स्थिर होता तब ही इसको सुख होता है । निराकुलता आत्माकी निजस्वभाव जो ज्ञानदर्शन सुखरूप है उस में स्थिर रहने से प्राप्त होती है । जब आत्मा में क्रोध, मान, माया, लोभ, राग, द्वेष आदि नहीं होते तब आत्मा अपने शांत स्वभाव में रह निराकुलता लक्षण सुख की प्राप्ति करता है । संसारवासना में खवलीन आत्माओंके इस वास्तविक सुख की प्राप्ति नहीं होती । जैनमत आत्मस्वरूप की प्राप्ति को ही सुखादायक अवस्था मानता है । और मनुष्य की इस पुत्रार्थ के लिये उद्यत करता है ।

इस सुखके प्राप्ति करने का उपाय योजमात्मानो कृत तत्पार्थ सूत्र में इस भांति है “सम्यग्दर्शनं ज्ञानं चारित्र्याणि मोक्ष मार्गः” अर्थात् सम्यग्दर्शनं सम्यग्ज्ञान, और सभ्यचारित्र्य इन तीनों की एकता खोजी कर्मों से आत्माको मोक्ष करके आत्मस्वरूप में धिरकर निराकुल सुख लेने का उपाय है ।

जीवत कि सुख प्राप्ति अर्थात् मोक्ष के मार्ग में प्रयोजन भूत हैं उनका जैसा का तैसा यथावत् अनुमान करना ही सम्यग् दर्शन है। वे तल सात हैं “जीवाजीवाश्चावध संवर निर्जरा मोक्षाक्षत” (उमास्वामी) जीव, अजीव, आश्रय, बंध, संवर, निर्जरा और मोक्ष। जीवका स्वरूप श्री नेमिचंद्र सिद्धान्त चक्रवर्ती ने अपनी इस प्राकृत गाथा में स्पष्ट लिखा है।

जीवी उव अंगमभी अमृत्तिकता सदेह परिमाषी।

भीता संसारव्यो सिद्धो सी विस्ससीड्ड गर्ह ॥

अर्थात्—यह जीव जीता आया है, जीरहा है, और जीवै गा; ज्ञानदर्शन रूप उपयोगवान है; अमूर्तकि है अर्थात् स्वर्ण, रस, गंध, वर्णादि से रहित है (परन्तु जबतक संसार अवस्था में है इसकी मूर्तिका भी कहते हैं क्योंकि यह जीव अनर्गल से कर्मों से सम्बन्धित है); कर्ता है अर्थात् अपने राग व द्वेष भावसे अपने कर्मों का आप करनेवाला है परन्तु जब कर्म रहित ग्रह होता है तब अपने युद्धज्ञान भावों ही काकर्ता है; जिस देह में जाता है उस प्रमाण आकार में छोटा बड़ा हो जाता है (जिस समय यह जीव जिस देह में सुक्ति पाता है उस समय जीव के चैतन्य का आकार उस देह के प्रमाण से, अधिक नहीं किन्तु कुछ न्यून सदा काल रहता है); अपने कियं कर्मों के फल का आय भीगेनवाला है परन्तु अपनी ग्रह अवस्था में ज्ञानानु-भवरूप सुख की भीगेनवाला है; संसार अर्थात् नरक, पशु, मनुष्य, और देव ऐसी ४ गतिवर्गों की ८ लाख योगिनीयों में संसरण यनि भ्रमण करनेवाला है; (परन्तु) सिद्ध भी है अर्थात् जबकर्मों में रहित होता है तब सिद्ध कहलाता है; ऊपरकी और गमन करनेवाला है अर्थात् जो जीव मृत होता है वह सदा ऊपर की ओर गमन करके विलीक शिखर में जा विराजता है—ऐसे २ विशंबध सहित जीवतल समझना चाहिये। जीव एक नहीं किन्तु प्रत्येक शरीर में भिन्न २ है और सदा काल भिन्न २ ही अपनी २ सत्ता में रहते हैं।

अजीव पांच हैं—पुद्गल, धर्म, अधर्म, आकाश, और काल।

“स्वर्ण रस गंध वर्णवन्तः पुद्गलाः” (उमा०) यह पुद्गल द्रष्ट का लक्षण है अर्थात् षाट प्रकार स्वर्ण जैसे क्षिप्र, रूच, उष्ण, शीत, कीमल, कठोर, हलका, भारी, पांच प्रकार स्वर्ण जैसे मीठा, तीखा, कड़वा, चड़पड़ा, कषायला; दी प्रकार गंध जैसे सुगंध, दुर्गंध; पांच प्रकार वर्ण जैसे सफेद, लाल, पीला, हरा, काला; ऐसे २० गणमय प्रदार्थ पुद्गल कहलाते हैं। पुद्गल के दो भेद हैं एक अथु दूसरा स्तम्भ;



अबु अविभागी परमाणु होता है जिस में २० में से कोई ५ गुणा होते हैं अर्थात् स्वयं दी उष्ण और क्षिप्र, गंध एक, रस एक, वर्ण एक। हलका, भारी, कोमल, कठोर यह चार गुण अबु में नहीं होते। स्कन्ध दी से ले अनंत परमाणु का मसूह रूप होता है, इस में २० में कोई ७ गुण होते हैं अर्थात् गंध एक, रस एक, वर्ण एक और स्वयं चार जैसे शीत, क्षिप्र, कोमल, हलका : क्षिप्र की छः जातियां होती हैं।

१ स्थूल स्थूल—ऐसी जड़ वस्तुएं जिनकी दी भाग हीनेपर फिरवे बिना तीसरी वस्तु के मिलाए न मिल सकें जैसे पत्तर, लकड़ी—

२ स्थूल—ऐसी जड़ वस्तुएं जिनकी विभाग सज्ज में हों और वे बिना अन्य वस्तु की सहाय के मिल भी जावें जैसे पानी, दुध सरबत।

३ स्थूल सूक्ष्म—ऐसी जड़ वस्तुएं जो देखने में स्थूल दीर्घ परन्तु सज्ज ऐसी हों कि अपनेहाथों से सहज में न आवें जैसे प्रकाश, आताय।

४ सूक्ष्मस्थूल—ऐसी जड़ वस्तुएं जो देखने में तो न आवें परन्तु काम भारी १ करती मालूम पड़ें जैसे शङ्ख, गंध ॥

५ सूक्ष्म—ऐसे जड़ स्कन्ध जो इतने सूक्ष्म हैं कि अपने देखनेव मालूम करने में नहीं आवें जैसे कर्म वर्गवर्ण—गोट—इस लोक के हर स्थान पर कर्म वर्गवर्ण भरी हैं एथर (Ether) भरा है यही कर्म स्कन्ध संसारी आत्मा के साथ अनादि से उस आत्मा के भावों के अनुसार आकर्षित दीकर मिलते और कुटते हैं।

६ सूक्ष्म सूक्ष्म—दो परमाणुओं के स्कन्ध—पदगलद्रव्य तीनों लोक में भरे हैं।

धर्म द्रव्य एक प्रकार की ऐसी शक्ति का धारक अरूपी द्रव्य है कि जो उदासीन रूप से बिना प्रेरण किये जीव और पदगलों के गमन करते समय सहायक होता है, जैसे मीन की जल ॥ अधर्म द्रव्य एक प्रकार की ऐसी शक्ति का धारक अरूपी द्रव्य है जो जीव और पदगलों के स्थित होते समय उदासीन रूप से बिना प्रेरण किये सहायक होता है जैसे ५ के हुए पथिक की ठप्पकी छाया ॥ आकाश द्रव्य—जो दूसरे द्रव्यों को स्थान देता है। यह उपयुक्त तीनों द्रव्य सर्वस्थान में व्याप्त हैं। काल द्रव्य के कारण से जगत की वस्तुएं नवीन से पुरानी कहने में आती हैं—इस अरूपी द्रव्य के अबु भी इस लोक में व्याप्त हैं ॥

उपयुक्त पांच द्रव्यों में जीव द्रव्य मिलाने से छः द्रव्य कहलाते हैं—यह लोक इनहीं द्रव्यों का परिणामन स्वरूप है।

संसारो आत्माओं के साथ देह रहती है मनुष्य की अपने-आप मन, वचन और काय-हमारे साथ है—यह जब स्थिर रहकर हलन चलन करने है तब इस लीक में भरी अजीबतत्व में कड़ी हुई पुद्गल की सूक्ष्म कर्म वर्गणएं आकर्षित हो कर आत्मा का निष्कट पना करती है—ऐसे कर्मों के आगमन के द्वार की आवश्यक कहते हैं। यह दी प्रकार का होता है—जब आत्मा के मन, वचन, और काय शुभ उद्देश्य में हिलते हैं तब जी कर्म वर्गणएं आकर्षित होती हैं उन में शुभ फल देने की प्रकृति पड़ती है और जब अशुभ उद्देश्य में चलती हैं तब अशुभ फल देने की प्रकृति पड़ती है। इस तत्व के विशेष ज्ञान से हमकी यह मालूम होता है कि किस २ तरह के परिणामों से कौन २ प्रकृति सहित कर्म आकर्षित होंगे और उन का आगामी क्या फल होगा—यह आवश्यक तत्व है।

जी कर्म वर्गणएं मन, वचन, और काय के हलन से आकर्षित होती है वे रागी वहेपी आत्मा के साथ चिपट जाती है इस की वंध कहते हैं। विदित हो कि जब कर्म वर्गणएं आत्मा में बंधती है तब उनमें स्थिति पड़ती है कि इनका फल इतने काल तक भुगतन पड़ेगा—अधिक से अधिक स्थिति ७० कोड़ाकोड़ी सागर (बहुत वर्षों का एक सागर होता है) की और कम से कम अंत मुहूर्त अर्थात् ४५ मिनट की पड़ती है—अर्थात् कर्म जब बांध उसके पश्चात् १ घंटे के भीतर ही अत्यन्त कम स्थितिवाले कर्म का फल यह जीव भोग सक्ता है। संवरके अर्थ रोक देनेके हैं—अब तब आवश्यक तत्व का प्रीत पची है अर्थात् कर्म वर्गणएं जिन मन, वचन, काय द्वारों से आती है उनकी वशरखना अर्थात् ऐसा अपने आधीन रखना कि वे हिले नहीं तथा यदि प्रवृत्ति करें तो शुभ मार्ग में गमन करें अशुभ में नहीं ॥ जी कर्मणें आत्मा के साथ चिपटी हुई हैं उनका बिना फल भोगे अपने आत्मा से छुड़ाने का उपाय करना ही निर्जरा तत्व है। कर्मों के निर्जरा करने का उपाय ध्यान है ॥ कर्मवर्गणों से सम्पूर्णतया आत्मा का भिन्न होकर अपने स्वभाव में लौन रहन हुए स्वसंवेदन रूप परमानंद भोगने की चिर और स्थिर अवस्था की प्राप्ति करना ही मोक्षतत्व है ॥ मोक्ष के उपाय में सातों तत्वों के जानने की अत्यन्त आवश्यकता है—जैसे जहाज किसी द्वीप में जाने के लिये समुद्र में चल रहा हो—यदि उस में छिद्र हो जाय तो जल भीतर आकर जहाज द्वीप में पहुँचने को असमर्थ हो जाता है और जब छिद्र बन्द कर सब जल जहाज से निकाल दिया तो जहाज सुगमता से द्वीप में पहुँचने की समर्थ हो जाता है। इसी तरह संसारी आत्मा के मनवच काय द्वार से कर्म आते हैं अब

मनवचन काय रीक कर कर्म आत्मा से अलग किये जाय तब आत्मा मोच में जाने को समर्थ हो जाता है। सात तलों के सिवाय न आठ से और न छः से हमारा प्रयोजन सिद्ध हो सकता है। मोचमार्गी का सम्पूर्ण प्रयोजन इन सात तलों के ग्रहण से ही निकल जाता है। ऊपर लिखे सातों तलों का अधिक १ ज्ञान करणा ही सम्यग् ज्ञान है।

मोच मार्ग में चलने का उपाय ऐसा करना जो यह आत्मा कर्म बन्धनों के बंधन से छुट कर मोच अवस्था में निराकुल और स्वाधीन सुख की प्राप्ति कर सके। आत्मा के कर्मों का बंधन उसी के राग द्वेष रूप भावी से होता है—इस लिये आत्मामी कर्म बंधन छोड़ इस हेतु राग द्वेष की निवारण करना चाहिये और आत्मध्यान के द्वारा बंधे हुए कर्मों की आत्मा से छुड़ाना चाहिये—

यह आत्मध्यान दो तरह की अवस्थाओं के धारण से हो सकता है, अर्थात् मुनि और यावक। मुनि का चरित्र सर्वोत्तम है मुनि गृहवास त्याग एकान्त में रह दिनरात ध्यान करते रहते हैं केवल दिन में एक बार भिन्ना वृत्ति से विना याचना किये दीव्य रहित भोजन जो देंगे सो ग्रहण करते हैं और १३ प्रकार का चरित्र जो मुनि के लिये आवश्यक है पालते हैं। पाँच महाव्रत, पाँच सांमांत, और तीन गुप्ति—

१ अहिंसा महाव्रत—“प्रमत्त योगात् प्राण व्यपरोपणं हिंसा तस्य निवृत्तिः अहिंसा ॥ अपने मनवचन काय में प्रसाद लाकर वृत्ति से ले छोटे बड़े किसी जन्तु के प्राणों का घात नहीं करते हैं—अपने मन की वा दूसरे के मन की कलवित करना सो भी हिंसा है। प्राण १० होते हैं—मन, वचन, काय, आयु, आसीन्वास, स्पर्श इन्द्री, श्रोत्र इन्द्री ॥ इन में से एक वा अनेक को दुख देना सो हिंसा है।

२ सप्तमहाव्रत—असत्य न बोलकर आत्मानुसार वचन कहना—

३ अर्चोर्ध्य महाव्रत—विना अन्य के दिये कोई वस्तु आप नहीं ग्रहण करना—

४ ब्रह्मचर्य महाव्रत—सर्व स्त्री मात का संग त्याग पूर्ण शील व्रत रखना

५ परिशुद्ध त्याग महाव्रत—धन, धरती, महल, स्त्री, पुत्र, वस्त्र, पाद आदि सर्व सामग्री की त्याग देना ॥ मुनि लज्जा छोड़ वालक की तरह नम्ररूप धरते हैं जिस में वस्त्र मात्र की चिन्ता भी नहीं और परमात्मा का पूर्ण ध्यान हो सके ॥ हिन्दुमत में भी जो ईश्वर के विशेष अनुरागी हैं वे परमहंस कौनसा अवस्था धर ध्यान करते हैं। मुनि अपने मलमूत्र प्रवन्ध के लिये जल से भरा कमंडल, दूसरे जन्तुओं की रक्षा के हेतु स्थान झाड़ने को एक मोरकी पंख की सर्व से अधिक कीमत धोखी

और तीसरे पढ़ने को लिये कोई शाल्य यदि आवश्यक हो तो रखते हैं—इनको सिवाय अन्य वस्तु अपने पास नहीं रखते ।

१ ईश्यासमिति—चाग हाथ भूमि आगे देख कर अपना यग रखना—

२ भाषा समिति—मिट और मर्यादा सहित वचन बोलना—

३ एष्यासमिति—शुद्ध भोजन लेना—

४ आदान निसेपणसमिति—कमंडल, पीछी, और शाल्य को देख कर रखना उठाना ।

५ उत्सर्गसमिति—मलमूत्रादि जंतु रहित स्थान में त्यागना—मनगुप्ति, वचन गुप्ति, और कायगुप्ति—अर्थात् मन, वचन, काय की वश रखना यह १३ प्रकार का आचार है ॥ मुनि अपने आत्मविचार को करते हुए निरंतर ज्ञान ध्यान में लीन रहकर भव्यजीवों की शुभ मार्ग में चलने का उपदेश भी देते हैं ॥ यावकों के आचरण के मार्ग ११ ग्यारह श्रेणीरूप हैं अर्थात् ११ प्रतिमा स्वरूप हैं ॥ एका प्रतिमा से दूसरी प्रतिमा का आचरण अधिक १ श्रेष्ठ है ॥

१ दर्शन प्रतिमा—जिस को उपर्युक्त सात तत्वों की निमंल यज्ञा हो ; संसार, शरीर, और भीमों से विरक्त हो, पञ्च परम गुरु अर्थात् अरुहंत सिद्ध, आचार्य, ज्ञपा, ध्याय और साधु इको चरणों का सेवक हो, सात व्यसनों ( दीहा—जूआ खेलन मांस मद वेश्या विसन शिकार ) का त्यागी चोरी पर रमनी रमन सातों व्यसन निवार हो ; मांस, मदिरा, और मधु न खाता हो ; जो फलादि अधिक वस जीवों से भरे हैं जैसे गुल्मर, अंजीर तिन का खादी न हो ; पानी छान कर पीता हो ( केवल वस्त्र से छाना पानी, अतः मुहुत तक ठीक रहता है बाद फिर छानने को जरूरत है, यदि ओटा लिया जाय तो वह जल (८ पहरतक बिना छाने काम टें सकता है, बाद वस जंतु उत्पन्न हनि लगेगी); षट् नित्य कर्म (देव पूजा, गुरु सेवा संयम, स्वाध्याय, तप, दान,) पतिदिन करने में खचित है ।

२ व्रतप्रतिमा—जो पंच अशुव्रतों को दोष रहित पालन करे और सप्तशौच का अभ्यास करे ।

१ हिंसा अशुव्रत—वस जीव (जिनके मांस रुधिरादि होत हैं) की हिंसा के विचार से नहीं करता है ; आरम्भादि में प्रमाद छोड़ यज्ञ से वर्तते हुए जो जीव घात होता है उसको बचा नहीं सक्ता है तभी दयाचित हो बहुत कम हिंसा का आरम्भ करता है ।

२ मत्थअशुव्रत—हित मित मिष्ट परकी दुख पाई न हो ऐसे वचन बोले ।

३ अचीर्य अशुव्रत—पानी व मही जी सर्वसाधारण व्यवहार कर सकते हैं उसको सिवाय दूसरी वस्तु बिना दूसरे के दिया हुए न लेंगे ।

॥ ५ ॥ भस्मी-सन्तीष अनुव्रत—अपने इष्टदेव को पूजन और विनय पूर्वक जो विवर्जित स्त्री ही उसी में सन्तीष रखना। पर स्त्री को बाँका नहीं करना ॥

५ परियुक्त प्रमाण—सेव, चर, चांदी, सुवर्ण, धन, धान्य, दासी, दास कपड़ा और वर्तन इन १० प्रकार की परियुक्त का जन्म पर्यंत के लिखे अपनी योग्य इच्छानुसार प्रमाण बाँध लेना।

सप्तश्रीव्रत इस भाँति है :—

१ दिग्व्रत—१० देश दिशाओं में इतनी २ दूर से जन्म पर्यंत तक आगे न आक्रांता ऐसा प्रमाण अपने उद्देश्य के अनुसार करना सो दिग्व्रत है—

२ देशव्रत—ऊपर दिग्व्रत में जो प्रमाण किया उस में प्रतिदिन अपने कार्य के अनुसार घटा न बढ़ाकर उस दिग्व्रत की प्रमाण के भीतर १ निगम करने रहना सो देशव्रत है।

३ अनर्थदशव्रत—ऐसे अनर्थ कार्य में अपने मन, वचन, कायको न लगाना जिससे पापका ती बन्ध हो परन्तु लाभ कुछ न हो जैसे उपन्यास वाचना, वृक्ष के पत्ते तोड़ना आदि।

४ सामायक—अपने परिणाम परमात्मा के स्वरूप अपना निज आत्मा के गुण पर्यायी के चिन्तन में एकता पूर्वक धिरकरने लिखे एकान्त स्थान में एक आसन से खड़े हो प्रातः, दुपहर, और सन्ध्याकाल ऐसे तीनों समयों में अनुसार एक समयों में राग न द्वेष छोड़ बेराग रख अनुभव करना सो सामायक है।

५ प्रीवद्यीपवास—१ एक मास की दो अष्टमी और २ चौदस की उपवास करना अर्थात् भोजन पावन करना अथवा एकवार दिनमें खाना तथा उस दिन सर्व आरम्भ त्याग अपना समय धर्म ध्यान में बिताना सो प्रीवद्यीपवास है।

६ भीषदीपभोग परिमाण—प्रतिदिन प्रातःकाल अपने भोग और उपभोग अर्थात् खाने, पीने, बैठने, सोने, चढ़ने आदि की वस्तुओं का हम आज इतने प्रमाण से व्यवहार करेंगे ऐसी प्रतिज्ञा करना। इस व्रत में १७ सप्तह निधम का प्रमाण किया जाता है।

७ अतिथि संविभाग—जो भोजन बसाही उस शुद्ध भोजन में से किसी मुनि व श्रावककी दान करके फिर आप खाता। विद्या, औषध, अभय, आहार यह चार दान जो इस में शामिल हैं—

यह पाँच अनुव्रत और सात श्रौतका पालक श्रावकव्रती कहलाता है।

३ सामाजिक प्रतिमा—इस तीसरी श्रेणी में आया हुआ यावक प्रातः, दुपहर, सन्धा ऐसी तीनों समयों में नियम पूर्वक दीर्घ रहित आत्मचिन्तन करता है और प्रति दफे दो घड़ी अर्थात् ३५ मिनट से कम नहीं लगाता है—पहले कहे नियमों की भी पालता है—

४ प्रीवद्योपवास—पूर्वश्रेणियों में कहे आचरण की पालता हुआ १ मास के ४ पर्वों में १६ 'प्रहरका नियम पूर्वक निर्गल व्रत रखकर धर्म ध्यान में बिताता है।

५ सचिव त्याग प्रतिमा—इसी वनास्पति फलादि व कक्षा जलादि पीना त्यागता है ऊपरकी नियमों की पालता रहता है।

६ रात्रिभक्त त्याग प्रतिमा—रात्रि की कोई तरफ का भोजन व पान नहीं लता है ऊपरकी नियमों को नहीं छोड़ता है।

७ वृद्धमन्त्र्यप्रतिमा—ऊपरकी नियमों की पालता हुआ अपनी स्त्री सेवन का भी त्यागकर शीलव्रतधार लेता है।

८ आरम्भ त्यागप्रतिमा—ऊपर कहे नियमों के साथ रह हर प्रतिमा में आकर व्यापारादि यह आरम्भ बन्दकर अपना समय धर्म सेवन में बिताता है।

९ परिशुद्ध त्याग प्रतिमा—ऊपरकी नियमों सहित रह इस श्रेणी में आकर अपने पास के धनादि का पुत्रों में विभाग व दान कर देता है। अपने पास साधारण वस्ती मात्र रखता है। भोजन घर में कर लता है।

१० अनुमति त्याग-प्रतिमा—९ वीं श्रेणी में व्यापार आरम्भादि में सम्मति अपने पुत्रों की प्रदान करता था परन्तु इस श्रेणी में आकर वह भी बन्दकर देता है।

११ उच्छिष्ट त्याग प्रतिमा—इस श्रेणी में आकर यहवास छोड़ देता है। मुनि के पास जा दिवा ले मन्दिर व अन्य धर्मस्थान में रहता है। भिखा व्रति से एक दफे दिन में गृह भोजन करता है। इस श्रेणी में दो भेद हैं। जो एक खण्ड वस्त्र अर्थात् अपने शरीर को सर्वथा न ढकनेवाली चादर रखते हैं वे जुन्नक और जो केवल कौपीन मात्र रखते हैं वे ऐलक कहलाते हैं। इन ११ श्रेणियों के द्वारा धीरे २ आत्मध्यान करते हुए मुनि के चरित्र को धारण करके पूर्ण आत्म ध्यान हो सकता है। इस आत्म-ध्यान से आत्मा में संलग्नकर्म निर्जरित होते हैं—कई जन्मों के परिश्रम से यह आत्मा अपने सर्व कर्मों को निर्जरा कर जीवग्रन्थ अवस्था में ठहर फिर पूर्ण शरीरमुक्त हो जाता है।

जैनी लोग इस लोक के अनादि अनन्त मानते हैं—इस लोक में ऊपर कहे घटे

द्रव्य अपनी १ नामाप्रकार की पंथार्यों में परिवर्तित हुआ करते हैं। जिससे लोक की अवस्था सदा पलटती रहती है—इस परिवर्तन से ऐसा भी हो जाता है कि जहाँ एक समय में भूमि थी वहाँ जल तथा जहाँ जल था वहाँ भूमि होजाती है—किसी भी द्रव्य की सत्ता का नाशक भी नहीं होता—इस लोक का आकार एक ऐसे पुरुष के आकार माना है जो अपने घेद फैलाए हुए और अपने दोनों हाथ अपनी कुहनी को बाँका किये हुए कमर पर रक्खे हुए खड़ा हो। कमरकी नीचे नवेंग की भूमियाँ, कमरकी स्थान में मध्यलोक, कमर में ऊपर मस्तक के नीचेतक देवलीक और मस्तक पर सिद्धलीक माना है। इस लोक की घांभनेवाली ३ प्रकार की वायु है जो बीस बीस हजार योजन (२००० कोस का एक योजन) को माटी है। इस लोक में अवस्थाओं को पलटाने वाला स्वयं संसारही जीव है कोई अन्य एक दूसरे स्वरूप कर्ता नहीं है।

मध्यलीक में अनेक दीप और समुद्र है—दीपों में चैत हैं—भरत चैत जी २२५-  
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योजन के विस्तार सहित है उस में इस प्रकार समय का परिवर्तन होता है—एक कल्प कीटानुकीटि सागर ( बहुत अनगिनती वर्षों का एक सागर होता है ) का होता है—जिसकी बराबर २ की दो भाग होते हैं—एक विभाग को उत्कर्षांपंथी दूसरे को अवर्सांपंथी कहते हैं—हर एक में छः छः काल होते हैं। अवर्सांपंथी के हर चौथे और उत्कर्षांपंथी के हर दूसरे काल में जैन धर्म के मुख्य उद्धारक चौथेस चौथेस तीर्थंकर हुआ करते हैं—एक तीर्थंकर दूसरे के बहुत वर्ष बीच दंकर होता है—इस वक्त यहाँ अवर्सांपंथी का पाँचवाँ काल चल रहा है इसकी पहली चौथे काल में सबसे पहली तीर्थंकर श्रीश्वभनाथ उर्द्धादिनाथ और अन्तिम श्री महावीर जी हुए जिनको बीच गए आज २४३५ वर्ष होते हैं यह वीर सम्बन्ध जैनी लोग मानते हैं। जिसका प्रारम्भ कार्तिक सदी १ दीपमालिका में होता है—वीरनाथ कार्तिक सदी १५ की रात की ४ बजे विहार जिलेके पावापुरके एक तालाब के मध्य टीले पर से नीचे पड़ी उन्हीं का कारण स्वरूप यह दीप मालिका है, तथा श्रीश्वभनाथ कौलास में, श्रीश्व पृथ्व चम्पापुर में, श्रीनेमनाथ गिरनार पर्वत से और शेष बीस तीर्थंकर जिन में अन्तिम श्री पार्श्वनाथ हैं अपने बहुत से शिष्य मुनियों के साथ हजारीबाग जिलेके धारश्रयनाथ हिल पर्वत से नीचे पधारे हैं जिसका प्राचीन नाम श्री सम्बेदशिवर पर्वत है—पार्श्वनाथ का नाम पर्वत के निकटवर्ती नामों में बहुत प्रसिद्ध है उधरकी भील आदि इनको मानते और पूजते हैं।

जैसे यह लोक अनादि है वैसे यह जैनधर्म भी अनादि कालका है।

जैसा उभेदंश श्रीमहावीर स्वामी ने दिया वैसाही हर एक तीर्थंकर अपने २ समय में देने आए हैं—अनले तीर्थंकर हुए और होवेंगे।

जैनी लोग मोक्ष प्राप्त आत्माओं को ही ईश्वर परमात्मा मानते हैं।

जैनी लोग पांच \* परमेश्वरी को प्रत्यक्ष व परीक्ष रूपसे इस हेतु से पूजते और मानते हैं कि उनके गुणों में हमारी प्रीति ही तथा वे दृष्टान्त रूप ही हमारे चित्त की निर्मल करें। जैनियों के हर एक मन्दिर में अनेक जैन यन्त्रों का संग्रह रहता है जिनकी गृहस्थी नित्य पढ़ते हैं, क्योंकि साधारण गृहस्थ ऊपर कहे कः कर्म नित्य करता है।

जैनधर्मका तत्त्वज्ञान सर्वप्रिय है। जिनकी शोक ही वे श्रीकुन्दकुन्दाचार्य प्रणीत श्रीप्रवचन सार, पञ्चास्तिकाय, और समय सार जी की अवश्य एकाग्र मन करके समझ अवै।

## THE END.

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\* १। अरहंत। २। सिद्ध। ३। आचार्य। ४। उपाध्याय। ५। साधु।

दः सीतलप्रसाद जैन लखनजी।

पता—चीपाटी बंगला सेठ मार्वक चन्द मानानन्द मुम्बई।













